Evangelical Christendom

"Unless otherwise stated in Christo."

July-August, 1926.

The Challenge to the Reformation: The Albert Hall Meeting, and after

We include with this issue of EVANGELICAL CHRISTENDOM a verbatim report of the speeches at the Royal Albert Hall Meeting on June 1st. That important gathering, the second convened by the World's Evangelical Alliance, has interpreted with far-reaching influence the united feeling and attitude of Evangelicals in regard to the attempts to obtain national sanction for a counter-Reformation in our National Church. The meeting made it clear that this is a question which concerns the Free Churches as much as the Church of England, and particularly the laity, with whom, in our opinion, responsibility rests to follow up the Albert Hall speeches with an educational campaign throughout England. It has been interesting to watch the attitude of Anglo-Catholic organs to the Albert Hall Meeting. The *Church Times* alarm clock has rung true to setting, and seems particularly disturbed that at considerable cost we were able to supplement the meagre Press reports of the meeting with almost verbatim reports of the speeches of Sir Wm. Joynson-Hicks and Bishop Knox in leading morning newspapers, the *Times* included. Misrepresentation is ever a proof of weakness. The *Church Times*, diagnosed by Dr. Berry as suffering from over-acidity, has given evidence of complications. The *Guardian* is another matter. We pass over its treatment of the meeting, before and after, with the remark that while it is anxious to represent the Life and Liberty Movement in the Church of England the *Guardian* apparently exhibits neither life nor liberty. It is to the credit of the *Record* that within forty-eight hours of the meeting it published a verbatim report of the proceedings, acknowledgment of which is made on another page.

The Albert Hall Meeting is a matter of history. What is the next step? How is it to be followed up? In answering these questions it is necessary to define the present situation. In the first place Protestant organisation in England calls for review. Numerous bodies, some of which reflect the idiosyncrasies of persons rather than devotion to great central principles, and all of which require co-ordination, are failing to reach more than a limited circle, many of whom are confused with appeals, although keenly alive to the dangers of Romanism. We are thankful to know that one result of the Albert Hall Meetings is a decision on the part of larger denominational bodies, acting individually as well as in concert, to appoint special committees to consider and report on the whole subject. As a central organisation the World's Evangelical Alliance is deeply interested in this new development, and it will continue its services, not only as a vital nexus between the National Church and the Free Churches but to provide a platform for united action. The problem which requires investigation and solution is not how to interest or unite those already awake to the Anglo-Catholic and Roman peril, but how to reach the great masses of our people, a majority of whom are in smaller towns and villages where churches have been turned into Mass houses, and Evangelicals driven from the privileges of worship; while in spite of complaints to Archdeacons and Bishops no action is taken.

This leads us to emphasise the importance of a new educational campaign, to which we have already referred. Judging from letters before us it is the great need of the hour. We realise that to carry it out on anything like a comprehensive and effective scale funds, large funds, will be necessary, and we have confidence that these will not be withheld in view of the situation. The matter is receiving earnest attention by the Council of the World's Evangelical Alliance, and already some of the speeches at the Albert Hall are being prepared for house to house distribution. Centres will need careful organising under local united Committees, volunteers, ladies as well as gentlemen, will be necessary, and no town or village should be excepted. Public meetings are important, but it is the individual work which is necessary at the moment, and which will count in the near future when decisions may have to be taken which must be greatly influenced either by ignorance or instruction.

Another aspect of the situation concerns a subject alluded to by our General Secretary in his statement at the Albert Hall. Referring to the subject of reunion Mr. Gooch remarked "we have got to say 'no' to those who are leading in the matter of unity with Rome." If this injunction could be regarded by representatives of Evangelical churches and societies, at present uniting in councils and public meetings with Anglo-Catholic and Roman Catholic leaders, a halt would be called to such undesirable Conversations as those at Malines, and much that is transpiring and reacting upon Protestantism with weakening effect. The courageous speech of Sir Wm. Joynson-Hicks at the Albert Hall should convince all that nothing is to be gained from compromise with Roman Catholicism or with those who ape its ceremonials in the Anglican Church. There is no reason to be other than proud of Evangelicalism and Protestantism both, for their own sakes. The clarion call to all is to take a new stand by Truth, and in doing so to fight the twin Catholic menace with the weapon used by the Reformers, the sword of the Spirit, which is the Word of God.

Common Prayer.

"Ye also, helping together by Prayer,"
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the success of the second Albert Hall Meeting on June 1st.

For the 80th Annual Meetings and all the evidences of fellowship, co-operation, and spiritual vitality.

That after some trial of faith another financial year closed on March 31st without deficit.

That there are many evidences that God is working His purposes out as year succeeds to year.

LET US PRAY—

That August 21st next, the date on which the British Organisation of the Alliance was founded in 1846, may be observed by many as a day of definite praise for all the Alliance has accomplished, as well as a day of Prayer for its future witness and work.

That the urgent need by the Alliance of largely increased income and funds may be met; also that the intention of the Council to appeal for the completion of the Thanksgiving Fund of £10,000 may be responded to as the circumstances demand.

That the projected educational campaign to follow up the Albert Hall Meeting may meet with widespread response, and that all efforts by the Alliance to answer the challenge to the Reformation may be in the power of the Holy Spirit.

For those leaving the Church of Rome, in this and other countries, that they may find peace in Christ through faith in the Word of God.

For peace in our time, national, international and industrial.

For a spiritual awakening in the presence and power of the Holy Ghost.

Notes.

THIS issue of EVANGELICAL CHRISTENDOM is enlarged to contain an illustrated verbatim Report of the great Royal Albert Hall gathering on June 1st last, also the eightieth Annual Report of the World's Evangelical Alliance (British Organisation), and a verbatim Report of the speeches delivered at the Annual Meetings of the same held at the King's Hall, Holborn Restaurant, on Thursday, June 10th. Inclusive of our regular features the magazine contains 72 pages. We hope all readers will appreciate at full value the wide range of activity comprehended as well as the strenuous labour involved. Including the cost of postage the magazine is sold under cost price, and as the issue is limited any one requiring additional copies should apply for the same at once. We express the hope that all readers, after perusal, will pass on the magazine to others likely to be influenced in the pinciples and work of the Alliance, and we appeal to all such to extend their practical help to the Alliance which is greatly in need of funds at the present time.

The Roman Catholic Relief Bill.—Further to the note hereon in our last issue a correspondent points out that the Bill now before Parliament is a good opportunity to urge upon Members of the House that a stop should be put to springing a surprise upon unwary Protestant bridegrooms, who learn for the first time on arrival at a Roman Catholic Church that they must sign an undertaking, before the marriage takes place, that any children of the marriage shall be brought up as Romanists. The writer adds, "a registrar of marriages told me of such embarrassing case in his personal experience; and among the uninstructed such apparently unjustifiable proceedings may not be uncommon. A clause should be inserted in the pending Bill to require the consent to be signed, say, a month at least before the ceremony, or to be otherwise null and void: and it should provide that the signing shall in no wise bind the man to carry through the intended marriage, so that he can well consider his position."

We agree. A letter on the subject from our General Secretary appeared in *The Times* on June 29th. We understand that the Government propose to give facilities for the Bill, although without the amendments referred to in our last issue and which were the subject of direct representations by the Council of the Alliance to the Prime Minister, the Lord Chancellor and others. A further letter on the subject has been addressed to the Prime Minister, and has been promised attention.

The Ecclesiastical Commissioners and Sunday Games.—The Council have received a reply from the Ecclesiastical Commissioners to their representations on the subject of the granting by the Commissioners of permission for the playing of games on Sundays on the open spaces under their control.

The letter of reply states:

In the first place the Commissioners think it desirable to state what their recent action has actually been.

The Commissioners are owners of land in a very large number of parishes around London and in other places in England, and in the ordinary course of management of their properties they have from time to time granted a large number of Leases and tenancies, to Clubs and other Associations, of grounds for the playing of Golf, Cricket, Football, Lawn Tennis, Bowls and other outdoor games. For many years past it has been their ordinary practice (not entirely without exception) to include in Leases or tenancies specifically granted for these purposes covenants prohibiting the use of the ground for play on Sundays, Good Fridays and Christmas Days.

That remains their ordinary practice and they have made no general relaxation of these covenants. But they have recently decided that applications made to them for relaxation of the prohibition in particular cases shall not be refused as of course, but shall be considered in the light of the particular circumstances, and where the Commissioners on the application of their Lessees or tenants think fit to relax the prohibition they do so by the grant in each case of a revocable Licence subject to conditions.

The ordinary conditions imposed are as follows:—

1. The ground to remain closed and no play to take place before 1 o'clock in Winter or 2 o'clock during the period of "Summer Time."

2. No paid labour on the ground or in the Club House, (*e.g.*, in the case of Golf no caddies).
3. No matches with other clubs or competition games.
4. The Club House to be closed on cessation of play.
5. The Licence to be revocable at the Commissioners' pleasure.

With regard to Cricket, Football and Hockey there is obviously greater difficulty in relaxing the covenant than in the cases of the other games to which reference has been made, and the Commissioners have not in fact relaxed the prohibition in any case as to those games.

It is true that the revenues which the Commissioners derive from their lands and other properties are devoted to Church purposes—in the main the augmentation of Benefices—but their properties have not been placed under their control with a view to their use for the propagation of any particular religious or social opinions. The lands are not themselves impressed with a Church character.

The ancient estates of Ecclesiastical Corporations, which have been vested in the Commissioners by Act of Parliament, were not transferred to them solely in the interests of the Church but also that they might be freed from the crippling effect of old ecclesiastical tenures and that the community might benefit from the greater freedom with which they could be developed and applied to their most useful purposes. The Commissioners have accordingly endeavoured to apply to the management of their estates the principles adopted by enlightened landlords and have not felt it their duty to express in their management any particular Church view.

The Commissioners are not themselves the occupiers of their lands and it is contrary to the principles of good management to place upon Lessees or tenants unnecessary restrictions in relation to the use of the land for the purpose for which it is demised to them. The object of a restriction by a Lessor upon Sunday play is to prevent a user which shall cause annoyance or offence to reasonable people who may be directly affected thereby and not to assert a particular religious view. This consideration is obviously affected by change of habits among people, and, in deciding to consider the relaxation of the restriction in the light of the circumstances of each case the Commissioners have done no more than recognise the fact that in many cases no annoyance or offence will be given to reasonable people directly affected by the user by the Commissioners acceding to the wish of their tenants to be freed from this restriction.

The Commissioners have not impliedly given any approval to Sunday play nor are they called upon to express any opinion upon it; they no longer feel that it is incumbent upon them in all cases and under all incumbrances to place upon their Lessees a restriction which is no longer required for the purpose for which it was imposed.

We welcome this full reply, especially the assurance that "the Commissioners have not impliedly given any approval to Sunday play, nor are they called upon to express any opinion on it."

Russian Christian Relief.—The Council have made a further grant for assistance to Russian Evangelicals suffering privations and want through the restrictions imposed by the Soviet Government. If our readers could learn the information before us as we write they would better realise how greatly such sympathy is called for, but we cannot publish details or otherwise refer to them. To all the circumstances it passes comprehension why the representatives of such a government should be allowed official recognition in this or any other decently ordered country. The writer of one letter states "you cannot imagine what a boon the kindness of friends in England is."

Another "Converts' Aid Society"?—The remarks in our last issue concerning appeals in the "Personal" columns of *The Times* for moneys to aid converts to Romanism from the Protestant Churches have brought us many communications. Among them is an appeal from Spain for a grant to aid a Capuchin Friar who has recently left the Roman Catholic Church and has joined the Evangelicals. He is a student and an orator, although not sufficiently instructed to take charge of a congregation. The grant asked for is to provide food for him. The Council have made the grant appealed for, but we do not expect the fact to be quoted in the Press, nor do we propose to pay for it! Further advertisements have appeared from the Converts' Aid Society, and other appeals in the name of Cardinal Bourne for Roman Catholic propaganda in England. While continuing its mission to aid those suffering through the intolerance of Roman Catholicism, perhaps the Evangelical Alliance ought to consider the starting of an Evangelical Converts' Aid Society. We are told that many thousands annually become converts to the Roman Church from the Protestant Churches. This we do not believe, but apart from the ever increasing number who become converts in England from the Roman Catholic Church we know that in Czechoslovakia alone at least a million have turned their backs upon the Roman Church, and the toll in other countries is not inconsiderable.

The Deputation to Holland.—Rev. J. Chalmers Lyon has returned from his deputation visit to the Conference of the Dutch Branch at Zeist greatly impressed and encouraged by all he heard and the friends he met. Under the title of "My Visit to Holland" he sends us the following report:

The Dutch Branch of the Evangelical Alliance holds an annual conference, and for several years through the kindness of the Moravian Church this has taken place at Zeist, a small residential town on the borders of an extensively wooded country-side near Utrecht. This year the conference was held on Monday, Tuesday and Wednesday, June 14th—16th, and I was privileged to attend as your representative. I arrived at Utrecht about 10 o'clock on Monday morning, and was met by Miss James, sister of the President of the Dutch Evangelical Alliance. She was good enough to show me some of the interesting places in Utrecht, including the much-battered Cathedral, and its tall, isolated tower from the top of which one can see almost the whole of Holland. After lunch Mr. James motored me over to Zeist along shady roads bordered by canals and rich, wide-spreading pastures. The beautiful buildings of the Moravian community stand on three sides of an immense grassy square. The Castle fills the far side, and is flanked on the right by the buildings of the sisters, the "Zusterplein," on the left by those of the "Broederplein," where I was entertained by my kind hosts, Mr. Fortgens, treasurer of the Moravian Church, and his English wife. In the middle of the Zusterplein is the spacious square chapel, conspicuous by its clock turret. Here in ideal weather we gathered for the welcome meeting on Monday evening. After a hymn to a familiar English tune, the President led in prayer and read I. John i., 5-7. The brilliant sunshine without and the spotlessly white interior of the beautiful building lent new impressiveness to the words, "God is light and in Him is no darkness at all." If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin. High up in the gallery by the organ sat the chapel choir, the women wearing their quaint white caps, and I think none present will ever forget their perfect rendering unaccompanied of "Heilig, Heilig, Heilig is de Heer," and other pieces. As was fitting, Mr. Muller, the Moravian pastor, spoke the first words of welcome to the delegates. Mr. James gave a special greeting to the British representative, and I replied, Professor Pont, of Utrecht University, acting as a most efficient interpreter.

Other speeches followed from Messrs. Geerling and Verboef. About three hundred delegates were present. The subject of the Conference was "The Kingdom of God." Professor Pont on Tuesday morning opened up the subject in masterly fashion, glancing at the various historical conceptions of this great Christian ideal from the Council of Nicæa to last year's Stockholm Conference. Then he turned to the Scriptures and expounded the teachings of the Lord Himself. It was a thoroughly practical address, and I sought to follow up his line of thought in a brief talk, the professor again interpreting.

We adjourned for lunch in the spacious dining hall of the Zusterplein. This offered delightful opportunities for friendly intercourse, and what a warm-hearted kindly crowd they were. One felt in spite of the language barrier that the Alliance motto, "Unum Corpus Sumus in Christo," is a blessed reality wherever the people of God meet together.

One of the addresses which made a deep impression was by a German pastor. It was brief, pointed, practical, and deeply spiritual. The days sped all too quickly. On a delightful motor run the road ran through the far-spreading woods to the "Pyramids of Austerlitz" where we stayed for tea; en route we passed the rather gloomy mansion near Doorn where the Ex-Kaiser lives. It stands well away from the road half hidden among trees.

At Zeist I called on a member of our British branch, Miss Esser, whose distinguished father was one of the first open-air preachers in Holland. Many years ago now, after he had retired from being governor of Timor, he preached daily amid much opposition in the streets of The Hague, and his witness was blessed to many. Leaving Zeist, I spent a night at the English Parsonage in The Hague with Canon and Mrs. Fenn. Thank God for the splendid Evangelical testimony the Canon is bearing in that city.

The people of Holland are deeply religious, their churches are crowded, but Holland like most countries has suffered from the war. God's people there are feeling deeply the need for greater unity and for a real spiritual and moral quickening. We would earnestly pray that any helpful impressions received at this conference may not be allowed to evaporate but may result in such heart searching before God as shall compel many to ask, Am I in line with the Will of God? Does my life count for God? Am I doing anything to extend the Kingdom of God, and to prepare the way of the Lord and the coming of the King? God help us all to face such questions as these.

Evangelisation in Esthonia.—Rev. Adam and Mrs. Podin arrived in London on June 18th, and were welcomed at a special gathering at the Alliance House on Thursday, June 24th. They have left again for a few weeks' visit to America, but will return to resume their work in Esthonia on or about September 1st. It was a great pleasure to see them both again, and to hear from them how greatly God is blessing their labours. Before leaving Mr. Podin handed us the following report of his work:

You will have been wondering that I have not written to you a letter earlier, but the warm spring-time that awakened nature afresh has brought to each servant of God new hope, courage, and many possibilities to accomplish something good.

During this time of silence my hands and mind have been full of work, and the Lord has not withholden His blessing. May I mention some of the work accomplished recently?

On the 16th of May I went to the Rinnberg Castle, where 107 poor orphans from 12 to 20 years are brought up and trained for some handicraft by some good people. They had only one New Testament! I met the representative of the B.F.B.S., Mr. Wiesman, and told him of the need. He was good enough to allow me the books at 75 per cent. discount instead of 50 per cent. (as arranged with the Evangelical Alliance which payr for them), so that I paid only 3,000 marks instead of 10,000. We had a glorious gospel service; the children, tutors, and the people that had come from round about were much cheered by the music, hymns and preaching of the Gospel. I believe it was only the second time that the Gospel had been preached in that place. In the afternoon I had arranged for a Gospel Meeting in the Temperance Hall some two miles off. Here again we experienced great blessing, and when we left the crowd enthusiastically lifted up their hands as a sign that they wished us to visit them again.

On the 23rd we had a large Christian Endeavour Conference at Reval, which was the first one in Esthonia. For this occasion representatives of different countries and nationalities of Europe, with the father and founder of that movement, Dr. Clark, at the head, had come to meet at Reval. Although there were Christians of different languages and creeds, yet there was full unity in Christ, and a real evangelical spirit prevailed throughout the services. The arrangement for this conference and the leading of it was carried out splendidly and satisfactorily to everybody by Rev. Carl Marley.

On the 24th I had the pleasure to open and preach at the Y.M.C.A. Conference, which was held in a specially honoured place of Esthonia—at Leets. Here the late Russian Tzar, shortly before his tragic end, had spent many happy days with his family. I enclose a snap-shot of Mr. Gott, representative of the Y.M.C.A. in Esthonia, and myself, surrounded by some of the secretaries.

On June the 7th I left for Dorpat accompanied by my wife. There we had our Annual Baptist Conference. Gospel Services were held night after night in several churches at the same time. Sunday, the 6th of June, was a busy day for me, as we had services in the churches and I preached to my prisoners and lepers. The joy and thankfulness that the two latest societies showed to me I cannot describe here.

I would mention here one thing more. I wrote on April the 22nd mentioning in my letter a fearful murderer to whom I showed the way of salvation. Just a day before we left our home for Dorpat he was condemned to death and met his doom as a sinner who trusted Jesus as his Saviour. The doctor tried to help him and save his life, giving some reasons, but he refused every such assistance and asked for the right judgment. His mother had heard that I would be in Dorpat and came a long way to hear from me direct of her son. How glad she was to hear of his conversion!

When I had told her the story she told me her experiences. As all the newspapers wrote about her son so she as mother had been praying to God for him. Once being in prayer God had given her a revelation and full assurance that her son is saved and forgiven. Now she could see the instrument whom God had used and we were both happy.

Returning home I have been busy preparing for my long-desired journey to U.S. America to meet my son whom we have not seen for more than five years. Please remember us in your prayers.

ADAM POSSE.

Conference of the Swiss Branches.—As we are going to Press the General Secretary has returned from his visit to Winterthur where he took part in the Conference on June 29th of all the Swiss Branches of the Alliance. Mr. Gooch has written the following abbreviated report of his visit:

It was a privilege to be invited to represent the Council of the British Organisation at the Conference of the Swiss Branches of the Evangelical Alliance, which took place at Winterthur on Tuesday, June 29th, and where I received a most cordial welcome and every evidence of vitality in the work of the Alliance in Switzerland. The meetings took place in the Methodist Episcopal Church, where I was the guest of Pastor and Mrs. Vollmy. In the afternoon a special meeting of delegates took place, at which representatives of all the large towns but one were present, and after the transaction of business I was invited to address them on the subject of the spirit and work of the Evangelical Alliance. Between the afternoon and evening sessions a love feast took place at the Christian Hospice, and the evening meeting, which was a public one, afforded me the opportunity to speak at greater length on the principles and work of the Alliance. A feature of this meeting was a considerable proportion of young people being in the audience, upon whom I endeavoured to impress the facts that while organisation fills its place and is necessary it is the Spirit which quickeneth, and that as the Evangelical Alliance represents the true unity of the Church which is the Body of Christ, the great commission to that Church, and to its component Churches in their corporate and individual capacities is to evangelise. The retiring President, Pastor F. Kohler, presided at both gatherings, and uttered cordial welcomes at both meetings to the delegate from England. A choir of young people from the St. Crischona Church, of which Mr. Kohler is Pastor, sang appropriate pieces, and altogether the occasion was inspiring. In Switzerland the plan is to arrange a three years' Presidency, taking turns with the larger towns, and I understood the Conference agreed that the coming three years' Presidency should fall to Bienne, or, if on being put before the local Churches they find this not possible then to Neuchatel. It was good to meet Pastor Sauvin again, who for many years has helped at Geneva, and others, both from French and German speaking Cantons; France, Germany and England all being united together in holy purpose and spiritual fellowship. There is a good future before the Alliance in Switzerland.

THE CHALLENGE TO THE REFORMATION

Great United Meeting at the Royal Albert Hall

*Verbatim Report of the Speeches**

AN IMPRESSION.

THE great united meeting held in response to "The Challenge to the Reformation" attracted a vast audience to the greatest of London halls. The urgency of the occasion and the deep conviction that it is necessary to contend for Truth drew many who are unaccustomed to attend public meetings. The programme placed in their hands shewed by its emblematic border that the issue at stake is not merely local, for as a border it had the arms of every part of the Empire—from Malta to India. The principles of the Reformation have made for the development and righteous government of all lands entrusted to us and even Malta—the last refuge in Europe outside Spain—of Roman Catholic intolerance has, unlike Spain, a Constitution guaranteeing religious liberty. The Protestant Reformation has secured for all men under the flag freedom to worship God in accordance with their conscience. From 6.30 to 7.30, the London Sunday School Choir, conducted by Mr. Walter White, sang a number of sacred melodies. Mr. Sidney Brown acted as organist and his two solos were greatly appreciated. The audience joined heartily in the singing of Dr. F. J. Hamilton's hymn, "For the sake of blood-bought freedom."

When precisely at 7.35 Sir William Joynson-Hicks accompanied by the speakers took his place in the chair the hall was an inspiring spectacle. It was representative of London and Provincial Evangelical Christianity and soon proved that its object was not to demonstrate but to take an intelligent interest in the subject under debate. The opening hymn "Soldiers of Christ, Arise," was sung, and then Mr. W. Guy Johnson, Member of the Church Assembly, read I. John iv. 1-9. The Rev. the Hon. W. Talbot Rice offered prayer and the audience joined solemnly in the closing petitions and the Lord's Prayer. Sir William Joynson-Hicks on rising to address the meeting received a most cordial welcome. He said the occasion was the most important that could be imagined, for it dealt with the foundation of English religious life. Most effectively he quoted Archbishop Benson's reference to the Reformation which brought back the Church of God to the primitive model. He also quoted Lord Balfour, who a quarter of a century ago had said the Church must remain as purified and remodelled at the Reformation if it is to preserve the affections of the English people. He stressed the fact that the meeting was representative of the Church of England and the Free Churches. He said that the promoters of carping criticism challenge the Reformation, and they have no right to complain if in the name of the vast majority of the laity that challenge is taken up. Sir William traced the decadence of religion in England to the neglect of the Bible. With great impressiveness he quoted Bishop Gore's warning that the Clergy are losing their moral status through playing fast and loose with their moral obligations. Sir William then said Reservation calls us all to unity as it is the Centre of the Roman sacramental system. "This meeting is a clarion call to the people to stand by the Bible, for the rights of the laity, and above all, for freedom of access to our God."

Dr. A. S. Inch spoke with a charm of manner and a delightful humour that at once caught the ear of his audience. "I hope I will not be offensive to you if I say that the Reformation in Scotland was a more thorough job with us than in England." "The Book of Common Prayer was revised at the Reformation to exclude the Mass." The proposal to reintroduce the Mass

* For this "Impression" and enriched report of the Speeches we are indebted to *The Record*, the Church's oldest newspaper, which published a verbatim report within two days of the Meeting.

THE CHALLENGE TO THE REFORMATION

ROYAL ALBERT HALL DEMONSTRATION, TUESDAY, JUNE 1ST, 1926

(View taken from Platform while the Hall was filling)

concerns us all, and we may have to fight the battle of the Reformation over again. The time calls for a strong and robust Protestantism standing fast in the liberty for which our fathers died.

As the Rev. R. Moffat Gautrey was unable to be present through illness, the Rev. Thomas Nightingale seconded the resolutions as representative of the most part of the Free Churches. "We stand with you." The progress of emancipation in secular history meets no reversion. In religion an attempt is made to return to conditions before emancipation. "We are called on to defend the sacred deposit of Truth, and therefore with loyal Anglicans we stand together." "If Rome were to recapture England industrial liberty would be lost. The choice is not between two interpretations of Truth, but between Truth and Error." "We appeal for a return to Spiritual Truth." He closed with an urgent exhortation to the study of foundation principles. Mr. H. Martyn Gooch was most cordially received when he rose to make a short statement. He thanked the Chairman for what he had done for the nation and for his presence at the meeting. He said the gathering was far more representative than that of last year, for it contained delegates from Parochial and Free Church Councils.

Sir William Joynson-Hicks, having to leave the chair after the introduction of Bishop Knox, received an ovation—the audience standing and cheering enthusiastically. His place was taken by the Right Hon. Ronald McNeill, Secretary to the Treasury. Bishop Knox, who was most cordially received, said he was going to speak on an unpopular subject, "A National Peril"—a peril from the Vatican of Rome, which was greater than that of the Great War or the National Strike. The peril is to the soul. The soul of England is in peril. England is under God the leader of the Protestant world. Now the Protestant religion is threatened by the attempt to introduce Roman doctrine in the Prayer Book. In London alone one-third of the Churches have adapted themselves to the Roman atmosphere. Bishop Knox said, concerning the Farnham Conference, "Dr. Darwell Stone was the only logical theologian present," for the others failed in their effort to prove a presence conditioned by the object of the service. England will lose her soul if the authority of the Bible be subverted and a hierarchy take the place of the Bible.

Lady Bates was cordially welcomed, and with clear enunciation and penetrative personality spoke of the gratitude she felt that Anglican and Free Churchmen stood shoulder to shoulder. She earnestly appealed to the women of Britain to respond to the Call to Prayer for the well-being of the Church. The final address was delivered by the Rev. Thos. J. Pulvertaft.

The resolutions were put and carried with one dissentient. The whole meeting then united in silent prayer, Bishop Knox pronounced the Benediction and the meeting concluded.

VERBATIM REPORT

The Right Hon. Sir William Joynson-Hicks, Bart, M.P., Home Secretary, took the chair. He was supported by Bishop Knox, D.D., the Very Rev. A. S. Inch, D.D. (ex-Moderator, United Free Church of Scotland), Lady Bates (member of the National Assembly of the Church of England), the Rev. Thomas Nightingale (General Secretary, National Council of Evangelical Free Churches), the Rev. T. J. Pulvertaft, M.A. (Vicar of St. Paul's, Kilburn), the Rev. the Hon. W. Talbot Rice, M.A., and the Rev. J. Chalmers Lyon (Hon. Secretaries, the World's Evangelical Alliance), Mr. W. Guy Johnson (General Secretary, National Church League), Sir Edward Clarke, K.C., Admiral Sir Harry Stileman, Sir Andrew Wingate, Mr. H. Martyn Gooch (General Secretary of the World's Evangelical Alliance), General E. R. Kenyon, C.B., C.M.G., Mr. T. A. Leigh (Liverpool), Sir C. Robert Lighton, Bart., Canon E. R. Morrow, M.A., and many other representatives of the Church of England, the Free Churches, and numerous organisations.

The meeting began with the hymn "Soldiers of Christ, arise!" after which Mr. Guy Johnson read the first nine verses of I. John, iv.

The Rev. the Hon. W. Talbot Rice, M.A., Hon. Secretary, The World's Evangelical Alliance, offered prayer, after which all present joined in the following petitions:

Almighty and Eternal God, our Heavenly Father, Ruler of all the world, we praise and worship Thee, glorious in Majesty, Power and Eternity.

We pray Thee for blessing upon our King

and all who are put in authority under him, that all things in our Kingdom and Empire being settled on the best and surest foundations, peace and happiness, truth and justice, religion and piety may be established throughout our Empire for all generations.

Purge the cities of our Empire from those sources of corruption which have too often made sin profitable and made hard the way of uprightness. Grant us charity and justice in our relationships one with another. Breathe a new spirit into the lives of us all that we may gird ourselves for the work of the new day. Give our leaders a fresh vision of the work to which Thou hast called them and set their hearts on fire with high ideals.

Raise up generations of public men who will have the faith and daring of the Kingdom of God in them, and who will enlist for life in a holy warfare to establish that Kingdom throughout the whole world.

And we humbly beseech Thee that Thou wouldst be pleased to direct the consultations and decisions of those entrusted with the ordering of Worship in our National Church to the advancement of Thy glory and to the maintenance of pure doctrine, and administration of the sacraments according to Thy holy ordinances.

Grant this, O Heavenly Father, for the sake of Thy Son, Jesus Christ, Whom Thou didst send to die for us, and Who rose again, and Who now lives and reigns with Thee in the unity of the Holy Spirit, One God, world without end. Amen.

THE LORD'S PRAYER.

The Chairman: The Rt. Hon. Sir Wm. JOYNSON-HICKS, Bart., M.P.

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The Rt. Hon. Sir Wm. JOYNSON-HICKS

who was received with loud cheers, said:

My Lord Bishop, ladies and gentlemen,—We are met here to-night on perhaps the most important question that can be discussed in a meeting of Englishmen and Englishwomen—perhaps I might go further and say of Britons of all shades of political opinion, of all races who compose our great Empire. We are met to discuss the Reformation, all that it has meant to us in the past, all that it means to us in the present, and the attacks which are being made upon it. And I want to read to you before I say anything of my own two extracts from speeches of great men, one an ecclesiastic, the other a statesman, one no longer living, the other still with us and a colleague of mine in His Majesty's Cabinet. The first is Archbishop Benson, who, speaking some years ago in the Upper House of Convocation and dealing with this question, said:—

"It is of great importance, never more so than now, to recognise that the Reformation of the Church of England was one of the greatest historical events—the greatest historical event, I think—in the history of the Church, and that it was conducted by

persons of the very highest capacity and the very largest knowledge."

I should like to commend that sentence to the bench of Bishops to-day. (Hear, hear.) I should like to think that one and all could join with the great Archbishop in those words and that they would follow him even further in the next sentence I will read from his speech :—

"The Reformation brought back the Church of God to the primitive model, and yet I never take up books and magazines on such a subject at present but I see a silly carping at the Reformation."

I think that any Bishop to-day, any layman to-day, might say the same thing. We very rarely take up a book or magazine or a newspaper that deals with religious questions, certainly from one point of view, but it contains a "silly carping at the Reformation."

The statesman I am going to quote to you is a man well known to us all—Lord Balfour. (Applause.) Speaking in the House of Commons a quarter of a century ago—and it is as true to-night as it was then—Mr. Balfour (as he then was) said :—

"If this Church" (he was speaking of our own Church) "is to remain the Church of the great majority of the people, established or unestablished, it must be that ancient institution as it was purified and remodelled at the Reformation. It is, indeed, the Church of St. Augustine and St. Anselm, but it is something more—it is the Church whose doctrine was purified and whose ritual was simplified in the sixteenth century, and it is only so long as it retains that character that it can hope to preserve the affections of the English people."

A statement from a great statesman and a warning which might well be taken to heart by lovers of the Church of England in our country to-day! It can only, so long as it retains that character, purified and simplified, hope to preserve the affections of the English people. There is a warning for all of us to-night in that passage. There is a warning for those who indulge in "silly carping at the Reformation," and that is one of the reasons for this great meeting to-night, a meeting of a representative character, and a meeting whose delegates from Parochial Church Councils and from Free Church Councils have come from all over the country, from one end to the other, officially appointed in order to take part in this great gathering of ours, which, if I may say so, has increased in its importance since the gathering we held last year—increased particularly in its representative character.

THE REFORMATION CHALLENGED

The Reformation is challenged. It is not we who are the challengers here to-night. I have been asked often why I cannot let things alone, why we attempt to stop these good men and good women doing good work in the world. In the first place, may I say that some of the audience in this hall to-night, some of the representatives of the great Churches gathered here, are doing equally good work. (Applause.) On the other hand, it is they—it is the promoters of a "silly carping"—who throw down the gauntlet to Archbishop Benson and to Lord Balfour, who throw down the gauntlet to the Protestant character and Protestant feeling of not merely the Church of England, but of all the great Protestant Churches of our land. We are here to-night to take up that challenge in the name, I believe, of the vast majority of the laity of our land.

Those who challenge are not afraid of the action they are taking. If you regard Lord Halifax as one of their greatest leaders I want you to realise that all through his speeches he seems to think that England is going in his direction. Speaking at Louvain, in Belgium, on November 19th last year, Lord Halifax claimed that he had not only published a pamphlet, he had addressed an immense audience in London on the divine right of the Pope in the Church, without any kind of protest having been raised. And he conveyed the impression to his Belgian Roman Catholic friends that over here we were not so obstinately opposed to the papal supremacy as they seemed to think we were.

Well, we are here to-night to protest. (Loud cheers.) Here is the challenge delivered by an English Churchman to a Roman Catholic audience—by an English Churchman conducting "conversations" or negotiations with the knowledge, and more or less the tacit approval, of the head of the Church of England—the Archbishop of Canterbury. ("Shame!") Lord Halifax appears to desire reunion with the Church of Rome. ("Never!") The doors of the Church of Rome are open to Lord Halifax—(hear, hear)—but they are open on the terms

THE CHALLENGE TO THE REFORMATION

ROYAL ALBERT HALL DEMONSTRATION, TUESDAY, JUNE 1ST, 1926

CHAIRMAN: RT. HON. SIR WM. JOYNSON-HICKS, BART., M.P.

(The Platform)

and the only terms which the Church of Rome will grant—absolute submission to Rome. I am not speaking to-night in any spirit of hostility to another Church. (Applause.) I am not concerned with that Church. I am concerned with the attempt which is being made to import the doctrines of another Church into the great Protestant Churches of my land. (Applause.) A clerical supporter of Lord Halifax, preaching in London this very year—you will find it reported in *The Times* of January 22nd—told us—and this is a very significant pronouncement—that "As Rome could not change her settled doctrine, the great task was for other bodies to come into line with Rome on her dogmatic basis." Well, of course, if any body of English Churchmen, headed by Lord Halifax or anybody else, like to come into line with Rome and go through the open door to Rome, it is not for us to cast a stone at them. This is a free country, every man is entitled to the free exercise of his own religion, and the doors of Rome, as I say, are open to those men who desire to bring our Church into dogmatic relationship with the supremacy of the Roman pontiff. And it is for that reason we are here to-night, to take up that challenge, to say that we, cannot conceive in our Protestant Church that the doctrines of Rome, as they departed from us in the sixteenth century, can once again be fastened upon the Protestant Churches of our land.

STANDING ON GOD'S WORD

We stand on God's Word. (Loud applause.) That is a clear, rational, and intelligent position. If you believe in revelation, then abide by it. Do you accept Christ and His apostles as divine teachers? If so, follow that teaching. (Cheers.) Do you believe that you find that teaching in the New Testament? Is it divinely inspired? If so, no man can interfere with it. To the Bible, then, go all our Protestant Churches, Episcopal and Nonconformist. The Congregational, the Methodist, the Baptist, the Salvation Army—one and all go back to the Bible, the Word of God. (Loud cheers.) The sole authority of our Churches in matters of faith and doctrine is the Bible itself. There is another curious thing I want to tell you. In a book I have been reading lately—the Prime Minister's new book on England—there is a very pregnant sentence:

"To-day (he says) the world seems more irreligious than at any time in the Christian era. Irresponsibility, pleasure-seeking and luxury abound. Church-going has lost the hold it had in our childhood, and candidates for the ministry are less in number than in years past."

If that is true—and I think you will agree with me that it is—what is the cause? Neglect of the Bible, neglect of the Reformation principles, the Romanising tendency in the Church of to-day. Bishop Gore, at one time a leader of the Anglo-Catholic party, writes in his last book on this matter, and refers to "the Romanising tendency which, not for the first time, is apparent in the Anglo-Catholic movement"—a remarkable statement from the one-time leader of that party and that movement. And he goes on to speak of the loss to the clergy in moral weight which has resulted from the widespread feeling amongst good laymen that in various directions the clergy are, perhaps with the connivance of the Bishops, playing fast and loose with their solemnly contracted undertakings. That is not my statement at this meeting, it is the statement of Bishop Gore, a High Churchman, a one-time leading light in the Anglo-Catholic party. He warns his friends that the clergy are losing their moral status because of the feeling in the mind of the laity that they are playing fast and loose with their obligations. That is what we complain of. It is that these men who have sworn to abide by the Prayer Book, who have agreed to the Thirty-nine Articles, are leading their charges, their congregations, step by step in the direction of a Church which is not our Church, and in the direction of doctrines and practices which are not our doctrines or our practices.

RESERVATION AND ADORATION

If you once leave the Scriptures and get on to the slippery slope of papal infallibility or papal supremacy it is very difficult to stop. You cannot, having once left God's Word, pull up and say, "Thus far will I go and no further." Take the gradual rise of the doctrine which we are immediately concerned with to-night—the doctrine of the Reservation of the Sacrament—and all the practices in all the ritualistic Churches throughout the land centre around the Sacrament and in

particular the Reservation of the Sacrament. This has been going on step by step, year by year, first for the sick, then in church, then with the limitation that it was not for the purposes of adoration, and finally to-day for the purposes of worship or adoration in church after church of this land. It is only ten years ago since the poor Bishops tried to get to work at Lambeth to form a rubric to promote reservation for the sick and for the sick alone, and when their deliberations leaked out before their decision was arrived at over one thousand clergy of our Church signed a protest that they would not obey any such rubric. One Bishop—all honour to him—the Bishop of Birmingham—(applause)—has stood fast in this matter. Perhaps he cannot claim fellowship with many Bishops on the bench to-day, but he can go back to and claim fellowship with Benson and Temple and Maclagan and Hooker, one after another of the great divines of our Church—Westcott, Bishop of Durham, and many more—man after man of the old school of moderate High Churchmen who would have nothing to do with the papal doctrine of reservation of the sacrament for the purposes of worship.

A CLARION CALL TO BRITAIN

These are the reasons why we are here to-night. These are the reasons why you and I cannot sit still. This is no party question, this is no political question, Free Churchmen and Episcopal Churchmen go hand in hand in this matter. All those who found their assurance and their hopes of salvation on the Bible and all that the Bible contains are determined that, come what will, the Sacrament of the Lord's Supper, a memorial, a remembrance of the greatest fact in history, shall never be converted into a recurrent sacrifice at the hands of a priest. There are some things that Englishmen and Englishwomen will not have. One is that recurrent sacrifice, another is compulsory confession, the interference of a priest between man and man, between husband and wife, between mother and son, between man and his God—never will that be permitted in this land. (Loud cheers.)

Where are our leaders to-day? Where are those who ought to be the leaders of the Church of England? Where is the Archbishop? Where is the Bishop of London? Why are they not here? Why are they not here standing side by side and hand in hand with the great leaders of the Nonconformists who are here to-night? We have passed through anxious times in our State. We have stood by our constitution in State affairs; let us stand by it in religious matters. (Applause.) We defeated industrial Bolshevism, let us defeat what *The Times* once called ecclesiastical Bolshevism. Protestantism is not a thing to be put under a bushel, it is a thing of which we are proud. We are proud of the missionary work of Protestantism, of the philanthropic work of Protestantism, we are proud of the spiritual life which Protestantism has given to our nation. This great meeting to-night is a clarion call to Great Britain to stand by the Reformation, to support and continue its belief in the Bible of our forefathers. In the twentieth century the light kindled by Latimer and Ridley in the sixteenth must not be suffered to go out. We have to stand for the rights of the laity in this matter, for freedom of thought, for freedom of speech, and, above all, for freedom of access to our God. (Loud cheers.)

THE RESOLUTIONS.

The Chairman moved the following resolutions, which were seconded at a later stage of the meeting by the Rev. Thomas Nightingale:—

(*a*) THAT THIS MEETING, including representatives of Statutory Bodies of the Church of England and Governing Bodies of the Free Churches and of adult members of congregations of the same throughout the country, reaffirms its unwavering devotion to the Principles of the Protestant Reformation which established the heritage of a pure Scriptural Faith, and, recognising that the Church of England is the legally authorised exponent of the Christian Faith and Worship in England, is profoundly concerned by the undisguised Romeward reaction in that Church. This reaction is evidenced by the

revival of the doctrine of the Mass and of the use of Ornaments, Vestments and Ceremonial associated with it; also by the revival of Reservation of the Sacrament, of Mariolatry, Auricular confession, and of public Prayers and Masses for the dead. This concern is intensified by the knowledge that authorised "Conversations" at Malines are being continued with a view to reunion with the Roman Catholic Church.

(*b*) SOLEMNLY and on behalf of true religion throughout the whole country this meeting calls upon the Archbishops and Bishops now considering proposals for Prayer Book Revision to maintain the Protestant Reformed Religion as by law established in this Realm. Any measure of the National Church Assembly sanctioning practices and doctrines declared by that settlement to be repugnant to the Word of God would be a reversal of the religious constitution of this Realm, which constitution this meeting emphatically calls upon His Majesty's Parliament to maintain intact.

(*c*) THAT copies of these resolutions be forwarded to the Prime Minister, to the Archbishops and Bishops of the Church of England, and to the Members of both Houses of His Majesty's Parliament.

A VOICE FROM SCOTLAND.

The Very Rev. A. S. INCH, D.D.

(Ex-Moderator, United Free Church of Scotland)

Mr. Chairman, my Lord Bishop, ladies and gentlemen,—I am quite sure this audience will pity me having to follow a speech of such impressiveness and power as we have just listened to from the Chair. But I am proud to have the honour of an invitation to this demonstration. I wish I could think that I am able to say anything worthy of the occasion. But I thank you for the welcome you have given to an obscure stranger within your gates. In the arrangement of the speakers you have begun with the furthest north, and you will work your way south, and so you are being asked to listen first to a voice from (may I say?) bonnie Scotland. (Applause.) A feeble voice, because we are a feeble folk. (Laughter.) A feeble folk—compared with you! We are not quite so feeble, however, as some people think. I met a lady just two days ago, and when she knew that I came from Scotland, she said, "Oh, my niece has just gone to live in Scotland. You will be sure to know her." The good woman evidently thought that Scotland was something like Golders Green. (Laughter.) A feeble folk, but, I trust, a firm, clear, sound voice.

The Protestant Reformation and the maintenance of it mean much to us in our northern land. We were reformed in 1560, thanks chiefly to the redoubtable John Knox. (Cheers.) John Knox, by a statesmanlike application of Reformation principles, broke the back of Papal domination in Scotland, and laid the foundations of a healthy, progressive national life. I trust it will not be offensive to you if I say that the Reformation in Scotland was a more thorough job than it was in England. When I say "England" I mean England. I do not say "England" when I mean Britain. This thoroughness has probably saved us from some of the perplexities that have harassed you south of the Border. I have the august support of her reverend Majesty the late Queen Victoria for this view. You have seen, I doubt not, many of you, the recently published series of Letters, in one of which I find the Queen says, "The Reformation was never fully completed in England." "The pruning knife," she says, "could have been applied more severely with beneficial results." I have no doubt you have heard the American's definition of a Scotsman as "a man who keeps the Sawbath and every other thing he can lay his hands on." (Laughter.) This acquisitiveness, supposed to be characteristic of the Celtic race, mani-

DR. A. S. INCH

fests itself in the grasp we have maintained on the Reformation. We know when we have got a good thing and we clutch it. It has been a good thing for Scotland. It secured our liberties—religious, intellectual, political—not without much suffering and bloodshed, and this heritage we are not going to surrender in order to bind on ourselves the old bondage of Rome. (Loud Cheers.)

A COUNTER-REFORMATION.

Now, I know quite well that this meeting is convened chiefly in connection with the attempt of a party in the Church of England to secure under cover of Prayer Book revision a counter-Reformation by the sanction of mediæval doctrines and practices repudiated by the Reformers and opposed to the Word of God. Thank you, Mr. Chairman, for your clear statement about that! Indeed, the proposals would sanction little short of the Mass in your national Church. The Book of Common Prayer, as I understand it, was revised at the Reformation expressly to repudiate the Mass and all sacerdotal pretensions. It is the legal and authorised exponent of our Protestant faith, which His Majesty the King is bound by his Coronation oath to maintain in this realm. And you may quite pertinently ask, "Who is this strange being who has come down from his northern wilds to interfere in matters that are purely domestic to England?" I do not regard them as such. ("Hear, hear.") They menace us all. They affect the nation. The Reformation is a common heritage, and we stand or fall together. "The day is not distant, it may be very near," remarked Sir Robert Peel on one occasion, "when we shall have to fight the battle of the Reformation over again." Events are moving in a fashion that goes far to confirm the fears of that great statesman.

Recent legislation as regards the Scottish Church has declared her constitution in absolute spiritual independence of the State. It is great and momentous legislation for us. It has made it possible for the Church to which I belong, and which in a sense I may be held to represent, to enter into an incorporating union with the Church of Scotland, as I earnestly trust and pray we may be able to do within a few years. But your position at present is different. If we had a Prayer Book, which, fortunately or unfortunately, we have not—I am sometimes disposed to think we might be all he better for one, but that is a heresy, and you must not tell my people I said that; I know that this is a quite private and confidential meeting, just a cosy talk, as we say in Scotland, and that nothing I have said will leak out, for if it did I should get a warm reception on my return to the Highlands. (Laughter.) If we had a Prayer Book under our new constitution we could revise it without going to Parliament for legislative sanction; but according to your constitution, any measure of Prayer Book revision passed by your Church Assembly does not become valid without consent of Parliament, and having received that consent it has the force of a statute of the realm, it becomes the religion by law established.

THE QUESTION OF RESERVATION.

Now, one of the things demanded by the Anglo-Catholics is the reservation of the Sacrament. I say this not to give you information—for you are already well aware of

it—I say it just to let you see that I know something of what I am talking about. (Laughter.) The reservation of the Sacrament, to my humble Scottish mind, has no meaning unless the elements are so affected by the act of consecration that they are the body and blood of Christ as long as they are unconsumed. For popular purposes the practice implies a localised presence of God in a material object. Is not that tantamount to saying—is it not suspiciously like saying?—that the doctrine of the Mass is to be part of the recognised teaching of the Church of England? Does it not mean that the teaching which the reformers repudiated through their martyr deaths will, if our friends have their way, be the accepted doctrine of the Church of England? They tell us that the only effect of the proposed revision of the Prayer Book will be to say that those who like to believe may do so, and those who do not like to believe need not. In that case the whole question becomes not a matter of principle, but a matter of prejudice. ("Hear, hear.")

REACTING ON THE WHOLE PROTESTANT POSITION

Is it possible that the nation should sanction this view in Parliament without the effect reacting on the whole Protestant position? Whether we like it or not, the national mind expressed in an Act of Parliament has a very far-reaching effect. It is impossible to set limits to it. Does it stop short at the Act which secures the Protestant succession to the throne? If Protestants are silent at such a crisis they will surely be regarded as consenting parties. I am not competent to enter further into that, but the King is King of the whole realm, of Scotland as well as England. (Applause.)

The Chairman tells me I have only five minutes more. That is no good to me! I was going to speak more about Queen Victoria of ever blessed memory, Queen Victoria the Great and Good, let her name never be forgotten! She viewed this movement fifty years ago, when it was in its infancy, with grave concern. In the letters I have already quoted she indicates her deep concern at the attempts then being made to Anglicise the Scottish Church. She was not only a lover of the form of religion that is associated with our Scottish Presbyterianism, but she never hid her feeling from her Anglican chaplains and bishops. But it was not generally known that she was a very pronounced Protestant believer, and could explain on occasion that she was profoundly opposed to anything savouring of Romanism or popery in the Church of England. She indicates in the most emphatic way her concern at the attempts being made to Anglicise the Scottish Church, and declares her resolve to maintain at all costs its Presbyterian character. If that was her view about Anglicising the Scottish Church, what would have been her view about Romanising the English Church? It is clear that Queen Victoria would have had scant sympathy with the present movement to bring the Prayer Book in its central service of the Communion of the Lord's Supper into near conformity with the Romish Mass, and to open the way for reunion of the Anglican Church with the Roman Church.

ROMAN CATHOLICS IN SCOTLAND

I want to refer to a matter which touches us more nearly in our northern land. I referred to the thoroughness with which we in Scotland were reformed. We were reformed so thoroughly that we were accustomed to regard Romanism as a negligible quantity in our midst. But in recent years a new situation has arisen for us. We are seriously threatened with being crowded out of our country by the rapid increase of an alien population. It will take some trouble to shift some of us, it is true. But within recent years 700,000 Roman Catholic Irish have come to live in Scotland. They constitute one-seventh of the inhabitants of the country. You will understand the dismay with which Scottish people regard the situation when I say that it is as though 5½ million Irish Roman Catholics had settled in England. But what concerns us most is that the Scottish race is steadily decreasing while the Irish population is increasing at an alarming rate. In 1924 80,000 Scots emigrated to our overseas Dominions and America, and between 1921 and 1926 considerably over a quarter of a million, many of them the flower of our land, had to leave their native shores, while no fewer than 9,000 Irish Roman Catholics came to Scotland in 1924, and within five years 45,000. Do you

know that the United States regulations for immigration in 1927 permit 150,000 immigrants altogether from all lands, and of these 83,000 are to be English, Scottish, Welsh, or Ulstermen, while 8,000 only are to be from the Free State? That shows the relative value that is attached to them in that quarter. But the presumption is that during and after 1927 the redundant population of the Free State will come in large numbers to Scotland. I do not wish to disparage them. There are good and bad in every nation. But they are not the best class of citizens. Certainly they are lacking in independence. They take 70 per cent. of our charities. They are the chief centres of revolutionary ideas. They are ever striving for power in trade unions and elsewhere.

CAN PARLIAMENT HELP?

What a loss it would be to the Empire, sir, if the virile intelligence of the Scottish type were to disappear or to be submerged. Our Protestantism is sturdy, but you know how insidious these things are. Our country has not been a source of weakness to the Empire, rather the opposite. (Cheers.) If its industrial population becomes Roman Catholic Irish, it will become a source of weakness, if not indeed a cause of great perplexity and even danger to the Empire. Can nothing be done, right honourable sir, can nothing be done? Surely Parliament can regulate immigration into Scotland from the Free State? We want to preserve the Scottish race. Our young Scottish people are leaving our shores in tens of thousands. Nearly three hundred members of my own communion—heads of families—have had to go beyond the seas these last few years. It is a very serious situation for us. Do you know that in Glasgow, the second city of the Empire, the Roman Church is the largest Church? I want your help. I am commissioned to ask your help in this matter. Will you help us to secure some regulation of immigration from the Free State into Scotland? If the Americans can do it, why cannot we? We sympathise with you people in your efforts to stem the Romish tide here. We have something worse than contempt for those of our own creed and kindred who, with their paltry sacerdotal tomfoolery, are seeking to infect Nonconformity with the same dry rot. We ask your help in turn to save the land we love for our children and our children's children. If it is not given we shall just have to "gang 'oer ain gait," and realise what our national bard (to adapt him a little) wrote many years ago:—

"Be Scotland still to Scotland true,
Among ourselves united,
For never but by Scottish hands
Can Scottish wrongs be righted."

I have no ill-will towards the great Church of Rome. I have many personal friends in that communion—men whose conscientiousness and consistency I admire. It is not individuals we are up against, it is a system. We protest against the system—that is the meaning of our name I wonder how many of us have understood it so. The Roman Catholics have not forgotten the meaning of their system, witness their avowals of the determination to make this once more a Roman Catholic country. Honestly enough they believe that our only hope of salvation lies in getting back to the true fold. But that means turning back the wheel of moral, intellectual, and spiritual progress by ten centuries. It means the destruction of all liberty, civil and religious. It means the substitution of a faith in the arbitrary rules of a Church in the place of a living faith in Jesus Christ the Saviour.

SPURIOUS REUNION

Do you know what that involves? A weak-kneed, frivolous and unprincipled Protestantism looks on calmly and smiles indulgently, and, even under the glamour of Romanticism, makes overtures for reunion. Sir, I have left my General Assembly to come here. It has been difficult for me to come, but I came, because I feel strongly about this, and because I wanted to call upon my fellow Protestants to stand fast in the liberty for which our fathers fought and died, lest we give away our birthright and sell ourselves into slavery. (Loud cheers.)

The Chairman announced that Rev. R. Moffat Gautrey, who was to have been the next speaker, had been taken ill, and had had, by doctor's orders, to cancel his engagements. He wrote his extreme regret at being unable to come. In his place the Rev. Thomas Nightingale, who was to have spoken later on the programme, gave his address at this juncture.

THE REV. THOMAS NIGHTINGALE

(General Secretary, National Free Church Council).

Sir William, my Lord Bishop, ladies and gentlemen—Let me say how pleased I am to second the resolutions. And I want to say, to begin with, that I represent for the most part the Free Churches of this country. How many are we? There are 8,000 Free Church ministers in England. We have 25,000 churches, and somewhere about six or seven million members and adherents. So we are some people, we are. (Laughter.) And we stand with you. (Loud applause.) I think you will agree with me when I say that the long line of history gives us a series of emancipations from the days of Moses, the leader of the great exodus. Feudalism was broken. Martin Luther shook the pillars of mighty Europe. Lincoln smote the fetters off the slave. The franchise came, and with it later the place and power of woman was established. In no single case with success has emancipation suffered from an attempt to reverse the order of things. No one would think in these days of riveting again the fetters Lincoln broke. No one would think of preaching the gospel of an obsolete feudalism. No one would think that the franchise was a mistake or that woman should be taken from the roll of voters. This kind of history does not repeat itself. The chariot wheels do not return. The march of progress suffers no reversion.

But what about the Reformation? In the reign of Queen Mary there was a Romanist reaction, but it was shortlived This is the twentieth century, not the sixteenth. It would seem too late in the day to put up a defence for a thing settled hundreds of years ago, and those who settled this business never dreamed that it would be left to us to do it over again. It may be said, and has been said, that some of us on this platform are interfering in a matter of no concern to us. Well, is that so? I do not think it is so. If a sacred deposit of truth is in danger it is the concern of all Christian people to aid in its rescue. Neither is it enough to say that God will safeguard His own. Well, He will, but we must not stand idly by, but play our part in preserving intact a legacy of which we are justly proud. (Applause.)

Let me say this in passing. Though I belong to another communion I love the Anglican Church with its great traditions, with its saintly people, with its love of reverence, and with its devotion to our common Lord. It is a mere accident that I myself am not even now within the Anglican communion. My father was an Anglican, my mother was a Methodist. When they married that settled it. (Laughter.) We have our own point of view as to the conception of the Church, the nature of the ministry, and freedom. But, putting these things aside, we stand with you in defence of what is common to both of us—Protestant faith and Protestant practice.

THE ISSUES AT STAKE

Now what is at stake? I do not want any words of mine to irritate even the most sensitive. The issues are far too big to be treated save with dignity and reverence. But I ask, what is at stake? Protestantism resists the sacerdotal absolutism of Rome. That is the first thing. In the second place, it breaks through Rome's intellectual bondage. And, thirdly, it rebels against the subtle appeal of Rome's teaching and practice. If Rome were to recapture England, individual liberty would go, spiritual power would wane, political freedom would be a thing of the past, and the old days of demoralisation would set in. I for one am not content that Protestantism should express itself as it did at first. Its spirit and not its particulars is the thing that matters. It is not a choice between two interpretations of truth, it is choice between what is true and what is false. (Cheers.) I want you to get hold of that—it is not a choice between two interpretations of truth. Neither in Scripture nor in the primitive apostolic Church can the Anglo-Catholic find support for his teaching and practice. I know that we have been written down as intolerant, but tolerance pushed too far becomes weakness. No one doubts the devotion of the Roman

Rev. THOMAS NIGHTINGALE

Catholic priest; it is the system that is wrong—wrong in principle and wrong in its application. Ask some of those who have travelled in countries where it can be seen at work. Some few years ago a certain nation got rid of its monarchy. During the last few years a good many nations have got rid of their monarchs, but this was before the war. And synchronising with that great historical event that people did two things, first, they got rid of the priest as a political power, and, secondly, they established a national system of education.

We can no more go back to the adoption of a system from which the Reformation delivered us than we can return to the old feudal days. Our fathers, in a great act of faith, based on Scripture and apostolic truth, sealed for us the conception of what is right, and, please God, we mean to maintain it. You remember that great historic event in the sixteenth century. Here is Martin Luther before the great tribunal. He speaks for hours. He had suggested that the Bible must be the final authority, and not Councils. The Chancellor cried out, "You have not answered the question put to you. You are not summoned hither to call in question the position of Councils, you are required to give a clear and precise answer, Will you or will you not retract?" And he answered in these words, "I cannot submit my faith to Pope or Councils, because it is as clear as the day that they have frequently erred and contradicted one another. Unless I am convinced, therefore, by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, I cannot and will not retract, for it is unsafe for a Christian to speak against his conscience." Protestantism, whilst it had political and social implications, was in essence a deep religious movement. It was rooted in a great act of faith. It came, not as an earthquake comes, in a moment, but as the result of forces that had been at work under the guidance of the Holy Spirit and ordained by God Himself. If I may use the metaphor, all great movements are due, not to temporary atmospheric conditions, but to settled climate. Pioneers have always changed the climate. For example, the Wesley revival was due not to weather but to climate. Anglo-Catholicism is due to weather conditions. Protestantism to a climate, fixed by the British people.

ETERNAL VIGILANCE

Therefore, I say, let us band ourselves together. The price of liberty is eternal vigilance. Let us meet error with truth, magic with spiritual power, and bondage with the freedom of the sons of light. And let me have one word with the man who hesitates, and there are people who hesitate. You always find people who sit on the fence. Let me have a word with the man who hesitates. I am told that if a golfer loses his ball and returns to where he drove it off and tries to trace its movements he may find it again. And I suggest to many people who are uncertain about this great thing that they get back to where their fathers "drove off" and they may recover the lost truth. I remember some time ago I was the guest of a Bishop, a friend of mine, and talking over these matters one night he said—and I know he was quoting, "All that happened at the Reformation was that the Church washed its face." I ventured to reply that it did a great deal more than that; that it not only washed its face but changed its features. (Laughter and ap-

plause.) Even Bishops now and again need a little instruction!

RETURN TO SCRIPTURAL TRUTH

Here is my final word. We appeal for a return to Scriptural Truth. Our fathers founded their Protestantism on a prayerful and open-eyed study of the Bible. Let our people also study the history of the conflict between the Protestant and Romanist point of view. The laity as well as the ministry must be prepared to think these matters out and realise their responsibility not only to the present but to the future. Let me say one word about the Free Churches. What about them? They are not all free from reproach on these particular matters. Even secret bridges are being constructed between ourselves and that other Church whose teaching is a flagrant caricature of the truth. And if you will read the weekly papers you will find that some of the bridges are not so secret after all. What are we coming to? Let our young people know and understand what is involved. Let us admit the fresh air of light and criticism, and so maintain a heritage vital to the well-being of the nation. Think of the tasks that await the solution of the Christian Church—individual, social, industrial, international. There is so much we can do together in the way of improving this old world of ours, and there is not much time in which to do it. The challenge of the world problems is upon us, and the pity is that we seem to be united only in our divisions. Our business is to make history, not to rebuke it. We have just come out of the biggest social struggle we as a nation have ever been engaged in. The Church is the custodian of the Christian gospel, the Christian ethic, the Christian dynamic. Let the whole Church unite in helping this dear old England of ours to be, more than she has ever been, the land of the brave and of the free. (Cheers.)

THE SECRETARY'S STATEMENT.

Mr. H. Martyn Gooch said: Sir William, my Lord Bishop, ladies and gentlemen—I will be brief in the few remarks that I am permitted to make to-night because I know that following me are very important speakers, and I know you are all waiting to hear the words which they have brought us to-night on this great subject.

There are one or two things that must be said, and there is no one but myself to say them. I want, Sir William, if I may be allowed to do so in a few humble words and in the name of this vast audience, to thank you for your presence here to-night. Reference has been made to the very anxious time through which we have all passed in our national life. There can be no one in this audience who does not realise what the anxiety has been to those who are at the head of our nation, particularly the Prime Minister and his Cabinet. We, Sir, if I may be allowed to say so in the name of every one present, are not only proud of you, but we thank you from the bottom of our hearts. (Applause.) We know something of what your anxieties have been, and you might quite reasonably have sent a note to this meeting to say that while you were with us in heart, it was impossible on account of State matters for you to be present in person. But you have come! And you have spoken! And you have done more for this cause and for this subject than we can adequately thank you for.

We have no secrets in the World's Evangelical Alliance. We always speak plainly, and we mean what we say. I want therefore to say that a great burden of anxiety has necessarily rested upon those who are responsible for this meeting. We had put in some hard work in organising it before the General Strike; and then the General Strike came along, and, as you know, everything was upset. We were urged to give the meeting up, but we declined; and only a fortnight has remained to produce what we see in the hall to-night in this magnificent audience. Necessarily the expense of organising this meeting has been larger than it would have been if everything had been plain sailing. You will, I am sure, understand that. I am speaking to-night to

Elliott & Fry

Mr. H. MARTYN SOOTT
General Secretary, World's Evangelical Alliance

at least three thousand people of the many thousands present who have received free tickets, and also a free programme, about which I am going to say something in one moment. I believe I may appeal to you to-night in regard to this matter of high national interest and of Empire interest, and I am sure if all in the hall will lay this matter upon their hearts they will not only be helping to further this great movement, for the chairman has drawn our attention to the fact, which is true, that this meeting to-night represents a vastly increased and representative interest, but you will realise that we need all you can give, and I feel sure you will supply our needs.

There is an interesting fact concerning the programme to which I should like to draw your attention. You will notice that it has what we call a shaded border. That has not happened by chance; it was carefully thought out. We were thankful when we found it was possible to introduce this border. You will find if you look at it closely, that it contains the arms of every part of the British Empire. And I think you will like to take your programmes away, not only for the sake of the resolutions, but because it is of Empire interest. We are here also to remember our Dominions across the seas, and our programme reminds us of the many millions of Britain's sons and daughters scattered throughout the Empire. How gladly they would have cheered Sir William if they could only have listened to his speech! As we sang in those two verses before the meeting commenced, we are joined with them, heart to heart, and hand to hand.

What remains of my time must be given to one or two important letters which have been received. There are some who are with us in heart and spirit, and who would have been here to-night were it not for important denominational engagements; but they have sent messages.

LETTERS FROM FREE CHURCH LEADERS

I hold in my hand a letter from the Chairman of the Congregational Union of England and Wales. Dr. Newland says this: "I feel there is no doubt that the whole company of Congregationalists will stand four-square to the fundamental Protestant faith—convinced as they are that any other attitude would be a repudiation of their history and lineage. I hope your meeting next Tuesday will be very successful."

I have a letter from Dr. J. D. Jones, who spoke at the first meeting in the Queen's Hall, at which our chairman also presided. Dr. Jones is on the water on his way to Australia. He did not leave, however, before he had posted this personally written note: "I shall be on my way to Australia at the time of your meeting. I am glad it is being held, and I trust it will do something to invigorate the Protestant sentiment of England."

I have also received a letter from Dr. Sidney Berry, secretary of the Congregational Union, who spoke last year. He says: I would come with pleasure only I find that that evening is engaged for me, so that it is impossible for me to accept your kind invitation. I hope the meeting will be as successful as last year, and I will certainly do all that I can to make it known."

Then I have a letter here from Dr. Rushbrooke, President of the Baptist Union of England and Wales. Dr. Rushbrooke

says: "A long-standing engagement in the country makes it impossible for me to be at the Royal Albert Hall on the 1st June. You may rely upon it that members of the Baptist denomination everywhere are in full sympathy with the purpose of your demonstration. A challenge to the Reformation is very definitely a challenge to them, since their entire spirit and outlook is resolutely Protestant. I hope the demonstration may be completely successful."

You have referred to-night, Sir William, to the very representative character of this meeting; how representative, perhaps no one but myself knows. But if I had time and could tell you who are in this meeting some of those who are trying to misrepresent us would be astonished. I ask those who have come from the Parochial Church Councils and Free Church Councils, from the north and south and east and west of England, and who are in the boxes and other seats in the hall, to carry back to the Councils they represent our warm thanks for the trouble they have taken, and to those churches and groups of churches they represent the "No" we all say to the Anglo-Catholic proposals.

Before I sit down let me say that there has been placed in my hands a marconigram. It will show you what the Continent of Europe is thinking. It comes from Madrid, from the Spanish Branch of the Evangelical Alliance: "The Spanish Evangelical Alliance sends warmest approval."

There will be many in this hall who will listen to the speeches, who will say: "Very excellent; but what are we to do?" There are some things which one could speak of in connection with this meeting which need to be said, and will have to be said in similar meetings about the country. It is a sad thing for the Secretary of the Evangelical Alliance to say, but the next step in this matter is to come together, and to come together in such a way that even if it means for the time being saying "no" to reunion, we have got to say "no" to those who are leading in the matter of unity with Rome, we have to obey the Scriptural injunction, to "come out from among them, and to be separate."

The Chairman then said: I regret very much that I have myself to leave the meeting, for I have still a great deal more work to do to-night. But I felt I could not leave it until I had personally had the pleasure of introducing Bishop Knox to you, who has done such wonderful work. I am going to ask you to allow me to transfer the chair to a colleague of mine, the Rt. Hon. Ronald McNeill, Financial Secretary to the Treasury.

The Rt. Rev. BISHOP E. A. KNOX, D.D.

Mr. Chairman, ladies and gentlemen,—My subject to-night is a most unpopular one. It is—A National Peril. Our country has recently passed through two great perils. There was the peril of the great War. We would not believe it was coming; we would not listen to those who warned us. We said, "We shall muddle through." We muddled through at the cost of millions of lives, and an untold destruction of national wealth. Then came the peril of the National Strike. Thank God, our statesmen were prepared; they did not wait to dose us with soothing syrup, but were ready for the peril, and, by God's mercy, it was soon over. Those perils from Berlin and Moscow are followed by a peril from the Vatican at Rome. And if it is true that the spirit is greater than the body, that a danger to the spirit is greater than a danger to the body, then we are confronted with the greatest peril of the three.

THE LOSING OF THE NATION'S SOUL

For if England should gain the whole world and lose her own soul, what will it profit her? I am not going to apologise for saying that a national submission to the Church of Rome would be the losing of the nation's soul. I am not now speaking of individuals who go over to Rome. Individuals may reason wrongly, they may start from wrong premises, they may come to wrong conclusions, they may be dominated by sentiment rather than by reason, they may make mistakes. God will not count their mistakes as sins. But the case of the

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BISHOP KNOX

nation is entirely different. It has behind it centuries of history. It has behind it its achievements, its literature, it has the guiding of God's providence, and if, in spite of all these, the nation goes against the providence of God, and tries to obstruct His will, the soul of that nation is lost. And what is the Will of God for England? Is it not that she should be the leader among the Protestant nations? England is specially threatened at this time. For at the deposition or abdication of the last Roman Catholic monarch (James II.) England made up her mind that no Roman Catholic should ever rule in England again—(applause)—and she took measures to prevent it. By his solemn declaration in Parliament, and by his oath at the Coronation, the King of England is bound to maintain the Protestant reformed religion as by law established. That Protestant religion, is for us in England embodied in our Prayer Book which, at the present time, is being threatened under colour of revision. The hope is so to alter that Prayer Book as to include under the Protestant Reformed religion, doctrines and practices distinctive of Rome. That is the peril that is before us.

CHURCHES TURNED INTO MASS HOUSES

How has it been prepared for? Well, you all know. I will not detain you by speaking about the way in which churches have been turned into Mass Houses—Mass substituted for the Holy Communion, images erected, confessional boxes, all those adjuncts with which, alas, we are only far too familiar. I believe I am within the mark in saying that one-third of the churches in this diocese of London have undergone, either the whole or the greater part of that change. But besides this indirect process there is the Romanising literature. There are pamphlets and parish magazines; there are convents, nunneries, pageants and demonstrations—all these may be compared to the discharge of a poison gas to asphyxiate the conscience of England. These preparations are being followed up by direct legislation, of which part is at the present moment before the House of Commons, and part is likely to be before it soon. Before the House of Commons at the present time, having had its Second Reading, is a Bill for the repeal of Roman Catholic disabilities; that Bill is in Committee; and if it passes in the form in which it has been introduced, processions of the Host will be lawful in England and in Scotland; processions of the Host protected by policemen, no doubt, and even by soldiers. What is to happen when a Roman Catholic procession of the Host meets an Anglican procession of the Host, it is left to the future to determine! I ask you, Are you aware of this, and what are you doing? Have you written to your Member of Parliament telling him that this is a thing which you hold to be most serious, so serious that you will not be able to forget it at the next election? That is the legislation about which I said it is already under consideration.

THE DOCTRINE OF RESERVATION

Besides that, there is the preparation for the changes in the Prayer Book, and those changes include two principal things—the revival of the Mass and the revival of Transubstantiation associated with the Reservation of the Sacrament. A revival of the

Mass. By altering a few prayers, by introducing a few prayers, by permitting vestments, with all their significance, incense, elevation, and so on, the Holy Communion is turned into the Mass. And it is possible that at the next Coronation the Mass might be celebrated as the great service of the Church of England. Are you prepared to allow it? Then as to Transubstantiation. I have here a most interesting book. It is an account of a discussion held at Farnham Castle in which the Bishops of Winchester, Chelmsford, Chichester, Gloucester, Oxford, Manchester, Truro, and others took part, and the business under consideration was this—to find some doctrine of Reservation, and that is in effect, of Transubstantiation, which should be Anglican without being Roman! (Laughter.) I do not wonder that you smile. The whole book is taken up with that one subject. And I think you will come to the same conclusion that I did, that only two of those present were consistent—and they were two trained theologians. Dr. Darwell Stone on the Anglo-Catholic, and Dr. Tait on the Protestant side, you will feel, whether you agree with them or not, that those two had consistent principles and held to them. All the others were very anxious to say that although we do not agree with the vulgar doctrine of Transubstantiation, we do agree with the pure Roman doctrine of Transubstantiation. We can quite hold that the Sacrament should be reserved for the benefit of the sick, but that being reserved because Christ is in the consecrated elements, yet there should be no adoration. Yes, but says Dr. Stone, if it is reserved for the benefit of the sick, why can I not adore it? The answer suggested is, Because the Presence of Christ is there for the purpose of Communion, but not for any other purpose. So that if two people are kneeling side by side, and one of those two receives the reserved sacrament, the Presence of Christ is in the reserved sacrament for him, but not for the person kneeling next to him, who does not receive the sacrament. There is no Presence of Christ in the sacrament for him. These refinements of doctrine may suit perhaps—(a voice, "Idiots!")—well, it is difficult to say who! The ordinary Englishman will either say, Christ is in the Sacrament and I must adore Him; or he will say, I do not believe a word that you are teaching. As for the super refinements, they are all of no use to the people who travel in trams and omnibuses, and still less to the tram conductors.

WHAT IS THE GREAT NATIONAL PERIL?

Well, now, what is the great national peril? It is that we may have a Roman Catholic king. I do not say that with any sort of suspicion of the loyalty of the present occupant of the throne, or his family, to our National Church. I think nothing of the kind, and I repudiate every such suggestion. But I say this—that if the Church of England is untrue to herself, if the Church of England adopts the Mass and Transubstantiation, then she cannot blame Rome for flying at the highest prey, and for trying to catch the highest prize she can in the land. Henri Quatre had to bear the Mass in order to ascend the throne of France. If the proposals at present before the Bishops are carried, a King may hear Mass as part of the Reformed Protestant religion of the realm, and all that is left for him to do is to make a secret submission to Rome. But some one will say, What is the matter? Why should not a Roman Catholic be king? There are very good men among the Roman Catholics. What is the harm of having a Roman Catholic king? I will state the harm in a few sentences as plainly as I can. The first is this. That the bond which unites the Empire is severed. Setting aside the Colonies and Dominions, can you think it possible that either Ulster or Scotland would consent to a Roman Catholic king? The common bond uniting the Empire will be severed. The second great danger is this—Constitutional Government will be torn up by the roots. The essence of Constitutional Government is this, that the King cannot do wrong because his minister is responsible, and his minister can always be removed. Who is going to remove the king's private confessor? Remember Rasputin and all he meant to Russia. In the third place, if Parliament allows the Church of England to adopt distinctive Romish doctrines and practices then the nation will have lost her soul—for she will have chosen for her Church a Church that pretends to have a faith when it has none—it will be pretending to believe things that are incompatible, it will teach a denial of the Mass, and the Mass—it will teach a denial of Transubstantiation, and Transubstantia-

tion. This is a very different thing from allowing a certain latitude of opinion. A Church which combines in her public teaching contradictory doctrines and practices is guilty of sheer hypocrisy.. There is no other word for it. Further, the great foundation of English faith is removed. We have been reminded more than once to-night that the foundation of English religion is the Bible. The faith of England will be shaken to its foundations, for the Bible will cease to be the supreme authority for doctrine and worship. In the place of the Bible will stand a priesthood that must ultimately be ruled by the Pope who claims to be infallible. It will mean the substitution of a hierarchy for the Bible. A nation which does these things knowingly has lost its soul. It is not like a nation that has always been brought up either to believe in the Mass or Transubstantiation. That is a wholly different case. This is a case of a nation which, having for centuries known the truth, seen the truth, and been lit up by true doctrines, voluntarily, and of its own free will, returns to darkness, and the nation which deliberately turns its back on the light, and goes back into the darkness, has lost its soul. (Applause.)

LADY BATES

a member of the House of Laity in the National Assembly of the Church of England, was the next speaker. She said :—

Mr. Chairman, my Lord Bishop, ladies and gentlemen—I regard it as a real privilege to be taking an active part in this great demonstration here this evening, and to be standing shoulder to shoulder, not only with fellow-members of the Church of England, but with members of the great Free Churches, who, thank God, realise that this fight we are waging for the preservation of the great truths won back for Great Britain at the Reformation, is their battle, as it is ours, in defence of our common heritage. I do not believe that the great bulk of our people really desire Prayer Book Revision. We love our Prayer Book, so rich as it is with those wonderful prayers and its incomparable language. I know it to be the source of comfort to many a mother to feel that the service in which she is taking part in the home country is the same service in which her sons and daughters in different parts of the world are also taking part. The majority of our people are, however, not unreasonable, and if there is a real desire for the addition of prayers which may seem more adequate to meet our everyday needs, few people would be averse to those additions being made, many would welcome them.

HANDS OFF THE HOLY COMMUNION SERVICE

But these and a shortened form of service are not really the changes that are so earnestly sought by the Anglo-Catholic party. One of their chief desires is to substitute what is practically the Mass in place of the Holy Communion Service. It is this fact that is rousing the people of Great Britain to-day. We say, "Hands off the Holy Communion Service," that wonderful service which has stood the test of time, and served the needs of our country and our Church for over three centuries. You know of the erroneous teaching which the Anglo-Catholic party are anxious to reintroduce into our Church.

I would ask you to consider how that teaching is going to affect our home life. How are we going to bring up our children to love and respect a Church, which, on the one hand, teaches one set of beliefs founded on Holy Scripture, and, at the same time, teaches another set of beliefs in contradiction to the first? Children have, naturally, a very uncompromising way of looking at things. Black to them is black, and white is white. It is a marvellous privilege, we mothers have, of sowing in pure virgin soil the truths of our religion. You know how your little child believes you utterly.

What a responsibility it is! And are we to be confronted with the problem of bringing up our children to be members of a Church which holds on some vital points two utterly contradictory forms of teaching?

WHAT IS THE POSITION?

What is the position of the House of Laity with regard to an alternative form of Service for Holy Communion? Nearly a year ago, Sir Thomas Inskip, of whom we Evangelicals are so justly proud, proposed an amendment to the effect that there should be no alternative form of service for Holy Communion. We only lost that amendment by a few votes. The desire for peace and order to be restored to our Church is so great, that the following resolution was passed, that, "While this House believes that the great majority of the laity are satisfied with the present Service of Holy Communion, it will, nevertheless, agree to the insertion by the Bishops in the Prayer Book of one alternative form containing provision for Vestments, and Reservation for the sick only, if in their opinion, this will promote peace and order in the Church." Many of us refused to support that resolution, believing that you can pay too big a price for peace; we hold truth and sound doctrine as dearer even than peace, and those who are pinning their faith to the restoration of peace and order in our Church coming as the result of the passing of some such form of alternative service for Holy Communion are living in a fool's paradise. I wonder how many people know that at the Spring Session this year of the National Church Assembly, when a vote was taken on a clause in the Ecclesiastical Commissioners' measure in favour of the costs and expenses incurred by a Bishop in relation to legal proceedings for the maintenance of order and discipline, that those costs should be paid by the Ecclesiastical Commissioners, thirteen Bishops voted in favour of having their costs paid, and fourteen Bishops voted against? Surely this is a clear indication and proof that many of the Bishops have no real desire to enforce order and discipline. I find it difficult sometimes not to feel ashamed of those who are driving us to such an expenditure of money and time and energy in defence of truth and sound doctrine, when so much of all three is needed for evangelisation work both at home and abroad and in the Mission Field. Those

LADY BATES

who are forcing us to this expenditure are members of our own Church, clergymen, many of them, who are disloyal to their ordination vows, and, I grieve to say it in many instances encouraged in their disloyalty by some of those who should be the pillars of our Church.

THE SILVER LINING

Where is the silver lining to this cloud which is hanging over the religious life of England to-day? May we not see it in part in this great bond of sympathy in a common cause which is uniting all the Protestants together, so fitly shown by this great gathering? English men and women may be slow to move, but once they realise that something dear to them is being assailed, they stand up and defend what they believe to be right to the uttermost. We have just had a most telling illustration of that fact in the recent strike. Now I want to ask you, What are you and I doing in this crisis in the history of our national Church? Are you making full use of the greatest power in the world, that power which is given to each one

of us, the power of Prayer? The World's Evangelical Alliance have just issued a special "Call to Prayer," and it has special reference to the subject of Prayer Book Revision, and I have been asked to specially appeal to the women of Britain, that they should respond to that call. Further particulars may be acquired from the General Secretary at 19, Russell Square. The knowledge that vast numbers are praying, and will continue to pray, will be of the utmost help to those of us who will be in the front line of defence; that is,—in the National Church Assembly, should the Bishops submit proposals subversive of Reformation principles. Should we fail to hold the fort there, thank God, there is yet Parliament, and it is there that we look, and I believe we will not look in vain, for the full support and co-operation of the members of the Free Churches, in defence, I repeat, of our common heritage.

The Rev. THOS. J. PULVERTAFT

(Vicar of St. Paul's, Kilburn)

Mr. Chairman, my Lord Bishop, ladies and gentlemen,—You have heard much of Protestantism from sturdy Protestants. But I stand before you as an impenitent Catholic. And I am a Catholic because I am a Protestant. For the man who witnesses for Catholic truth must, of necessity, protest against uncatholic error. We are the inheritors of a revealed religion brought to its fulness in Jesus Christ our Lord. We dare not hold anything that is opposed to His teaching; we dare not think of anything as Catholic which withdraws from His all-supremacy and all-sufficiency, and we dare our all in trust in Him as our only Saviour. We look back upon the chequered history of Christianity and we find it to be a struggle between Divinely revealed truth and human error. Man always strives to magnify his office, and the minister of the Gospel is turned into a priest to offer sacrifices; then a material sacrifice is invented for him to offer; then the whole work of the Spirit is shut up in his ministrations; no covenanted grace but in the visible Church; no salvation outside it. The entire mediæval system from the Papacy downwards is no more than a natural development of the unbelief which knows no working of the Spirit but that transmitted by outward ordinances from a distant past.

THE REFORMATION A GREAT REVIVAL OF RELIGION

This system was tested by the Reformation in the sixteenth century. The Reformation was a great revival of religion animated by a yearning to get near to God, with sorrow, confession and trust; it sent believers to have fellowship with Him through the Bible and to obtain pardon and acceptance at His footstool. If I accept this as true I am forced to reject mediævalism as false, and therefore my Catholicity and Protestantism are so closely united that I cannot conceive of one without the other, and I believe that this is true of those who compose this great meeting.

IT IS THE MASS THAT MATTERS

The Reformation is challenged by the introduction into the National Church of teaching directly opposed to Holy Scripture. When I read, in the words of an accredited leader of Anglo-Catholicism, "Whatever considerations of various kinds may dictate as to the details of worship, the adoration of Our Lord in the Reserved Sacrament by congregations follows from the adoration of Him at the time of Mass." I at once see that the central mediæval doctrine which has been in England the great test between the reformed and the unreformed faith is accepted by Anglo-Catholicism. In it are bound up the sacerdotal character of the priesthood, its power to offer Masses for the quick and the dead, a localised Presence in the Elements and the worship of that Presence. To those who read what happened in the Upper Room at the institution of the Supper of the Lord there is a world of

difference between what Scripture teaches and Anglo-Catholicism lays down.

We have lately been reminded that a recent preacher said, "How sad it is that in the cathedrals of England Christ is only present at long intervals and for short periods." How can this be called Christian teaching when we know that "Where two or three are gathered together in My Name I am in the midst of them"? There is no sacramental Presence in the elements that is nearer to the heart of the believer than the Christ Who indwells in him, and the localised Presence is an excrescence on the New Testament message that has grown through the corruption of the faith. It is the Mass that matters. It was the Mass that mattered at the Reformation and because we are followers of the doctrine of the New Testament we are bound to reject in every form the dogmas associated with the Mass.

THE CHURCH TO PREACH TRUTH

We are, or ought to be, advocates for reunion. The divisions of Evangelical Christianity must be ended and in the Providence of God they will one day cease to be. But they are not founded upon fundamental principles such as those that divide Evangelical Christendom from Roman Catholicism. Sixteen years ago one of the leading historians of the Methodist Church wrote: "The desire for unity, in which Tractarianism began, has led, by a strange irony, to a sharper schism, a deeper distrust of the fidelity of Anglicanism to the great principles of the Reformation, and determination, if needful, to join battle on this issue and to sink every other consideration before the maintenance in England of a Protestant Evangelical Church."

MALINES CONVERSATIONS

To-day the position is very different from what it was then. We have the Malines conversations based on a vision of unity thus set forth by Viscount Halifax: "Let us then pray to God with an earnestness which will take no denial and with an absolute determination that our prayer shall be granted that, with our own eyes, we may be allowed to see the representatives of a reunited Christendom, from East to West, from North to South, gathered in St. Peter's to offer, with one heart and soul, the holy, immortal and all-prevailing sacrifice, by the hands of Pius XI., in thanksgiving to the Father of all for having, in response to their prayers, given again to His children the blessing of peace." Peace where there is no peace! The duty of a Christian Church is to preach truth, not to camouflage error. The moment Evangelical Christianity in this country recognises that this is the ideal, as the supreme vision of unity, of a strong and arrogant section within the Church of England, all hope of home reunion will vanish. And because we find in the National Church teaching of this character proclaimed to be fundamental and Revision of the Prayer Book advocated to make it possible for those who hold this outlook to live happily in a Church that sanctions it, we are here to-night to show our determination that this must never be. It means the death of our hopes of British reunion; it means the sanctioning of false teaching within the National Church, and, above all, there is inextricably bound up with it a challenge not only to the Reformation, but to the all-sufficiency and all-supremacy of Jesus Christ.

SUPREMACY OF TRUTH

We cannot permit the sanctioning of such doctrine in our National Church, the great bulwark against Romanism, for it carries with it treason to what we believe to be truth and the reversal of the Gospel as taught by Our Lord and His Apostles. We are not contending for words or for an historical movement. We are fighting for the Faith of the Gospel. Therefore, we can do nothing else than oppose with all our might that which discredits the Revelation of God in Holy Scripture, abandons truth for error, and substitutes the local and privileged for the free and universal Presence of Him Whose Name was called Jesus because He saves His people from their sins.

The resolutions were then put from the Chair, and carried with one dissentient. The whole meeting united in silent prayer; Bishop Knox pronounced the Benediction, and the meeting concluded with the National Anthem.

WORLD'S EVANGELICAL ALLIANCE

80th Annual Meetings

Verbatim Report of the Speeches

THE 80th Annual Meetings of the World's Evangelical Alliance were held in the King's Hall, Holborn Restaurant, on Thursday, June 10th, 1926. The Chair was occupied at 3 p.m. by Mr. Reginald C. Hart-Dyke, and the Speakers were the General Secretary, Mr. H. Martyn Gooch, the Rev. Thomas Nightingale, and the Rev. John McNeill.

Holy Scripture was read, and prayer offered by the Rev. J. Chalmers Lyon (Hon. Secretary).

THE ANNUAL REPORT—SECRETARY'S STATEMENT

In giving a brief résumé of the Annual Report, Mr. Gooch said: Mr. Chairman, My Lord, ladies and gentlemen: I am only giving a résumé of the year's work as recorded in the Annual Report. I should like, Sir, to remind this gathering, if I may, that we are met to emphasise a special year in the history of this Alliance. I am not now referring to 1926 as having to do with the General Strike, or any other social or political event. I am referring to the fact that this year marks the 80th anniversary of the founding of the World's Evangelical Alliance. When a person reaches the age of eighty years, and is found to be wise, level-headed and vigorous, that is something to take note of. To-day, we not only think of the work that has preceded that honourable attainment, but we realise that there is to be future work of a useful and practical nature. I am proud that I am Secretary of an organisation which is renewing its youth in spite of its eighty years' hard work, and while the past bears a record honourable and highly successful I believe the best work of this World's Evangelical Alliance still lies ahead.

The Report evidences from the first page to the last that we are face to face in our national life, in our international life, and in all matters concerning religion, with a situation undreamed of by those eight hundred honoured Christian leaders who on August 21st, 1846, met to found the World's Evangelical Alliance. It was necessary in those days; it was unique in those days, for there was nothing else like it. The Alliance has an honourable name, not only for the work it has done, but for the undisputed fact that it has been the pioneer in the matter of Christian unity among the Churches of all nations and among Evangelical Christians. The situation which faces its Council to-day is a situation which is more urgent than it was eighty years ago, and which calls insistently for the Christian Union the World's Evangelical Alliance represents. Let us all realise this afternoon that while we are commemorating to-day the 80th anniversary of the Alliance, we are not thinking of old age; we are looking into the face of youth. Above all, we should all realise that we must bend all our energies to the support of the Alliance.

Turning to the Report, it speaks first of the 80th anniversary, and says, "Thanksgiving is called forth; for the results of the year's work under review, which has been one of unprecedented activity during which the Alliance has made steady and good progress; thanksgiving also for the experiences of the past eighty years, full of God-given opportunities which, through the power of the Holy Spirit, have ripened into achievements." I am sure we all feel that; and the Report adds, "Plans are maturing for a special commemoration of the 80th anniversary of the Alliance in the autumn.

Then we do not appropriate to ourselves

names in the Alliance. We do not term ourselves Fundamentalists, and we certainly do not term ourselves Modernists! Nevertheless, there is an important paragraph which is headed "Fundamental Christianity." It states: "Throughout its long history the World's Evangelical Alliance has stood for fundamental Christianity as revealed in the Word of God and taught by the Apostles." I like what Mr. McNeill said over the luncheon table just now,—"He was not a Fundamentalist, but he did preach the Bible! None of us believe in 'isms,' but we do believe in the Bible. The Report goes on to say, "It is opposed to those who seek to add to, or to mutilate the Bible, which from the first it has affirmed as Divinely inspired, authoritative, and sufficient."

I pass next to several paragraphs which are interesting in themselves because they give a general review of the reunion situation at the present time. In regard to "Christian Unity"—"The past year has been remarkable for the growth of the desire for Christian Unity throughout the Churches of the Reformation. Christians are everywhere realising the evils arising from the dissipation of strength, and the sterilizing of the forces that make for the advance of the Kingdom of God at home and abroad. The Council have noted with thankfulness the progress made in Scotland of the plans for Church Union and the increased strength of the movement in the Methodist family in England for the re-uniting of their divided Churches. In the Mission Field the pressure of circumstances is leading members and leaders of the Reformed Churches to devise schemes that will foster co-ordination and outward Union. In all these cases we see the inward unity of faith and attitude finding expression in outward form. Unless there be unity in heart there can be no union worth attaining and preserving." That expresses what the Alliance has always represented, and that is what it stands for to-day; not organisation alone, necessary as that may be, but the unity of the Spirit, in the bond of peace.

Then I come to "The Universal Week of Prayer." For eighty years Evangelical Christendom has observed under the auspices of the Alliance the first complete week of the year as a Week of Prayer to God for blessing on humanity redeemed by the Sacrifice on Calvary. The Week of Prayer is little short of a modern miracle of grace. The letter of invitation included the signatures of sixteen Archbishops and Bishops, the Scottish Moderators, the heads of the Evangelical Free Churches, representatives of home and foreign Missionary bodies, and of interdenominational organisations in this and other countries. Throughout Europe, in non-Christian lands of Asia, in the villages of India, as in the great towns of China and Japan, in tropical Africa, throughout North and South America, as well as in the Islands of the Southern Seas, and throughout the Anglo-Saxon world, different languages and tongues have offered the same thanksgivings, the same confessions, the same petitions, and have read together the same daily portions of God's Word; and this holy concert of praise and prayer widens annually. It is part of the Missionary work of the Alliance, in which it has the whole-hearted co-operation of Missionary bodies in this and other countries, to make grants for the translation and circulation of the universal invitation and topics for prayer in foreign languages and dialects." Numerous reports from home and foreign centres have reached headquarters, and testify to the immense spiritual value of the Universal Week of Prayer. From many reports we have learned that during the Universal Week of Prayer there was a feeling and desire for evangelism, and that numerous souls were saved. . . .

Then I come down to the paragraph headed "God's Call to the Nation." The two great meetings which the Alliance convened at the Queen's Hall, were a response to that wonderful feeling, that new spirit which seemed to have been born at Armistice time to which the Archbishop of Canterbury referred in the message he broadcasted. The Council decided that something ought to be done at the opening of the New Year to gather that spirit up, and unitedly go to God in prayer. And the

Alliance, acting as a central body, representing all the Evangelical Churches, convened those two great meetings at the Queen's Hall, W.1. The paragraph I am quoting speaks about them as having represented the "whole-hearted consecration of all believers, which begins, continues, and is perfected by Prayer."

Then the Report goes on to speak of another piece of important Alliance work, a piece of work so responsible and absorbing that it might have requisitioned a special organisation for the purpose. I refer to the British Empire Exhibition. When that great Exhibition opened in 1924, the call came to evangelise the millions of people who would visit it. The Alliance was ready; it answered the call; and you have heard of the great success which, under God, attended that first campaign. When it was decided to open the Exhibition the next year, again the call came to the Alliance, and again it was ready. This paragraph in the Report tells of the blessing which God gave to the second Evangelistic campaign, and it concludes with the words, "The British Empire Exhibition is now a fact of history, but its valuable lessons will live on, and with them will ever be associated the witness which the United Evangelistic Campaign provided to Christian Unity and the power of the Gospel of Christ."

I pass on to another important part of the Report, which shows how unprecedented the work of the past year has been. I refer to paragraphs headed "The Challenge to the Reformation." Some of us were recently at the Royal Albert Hall Meeting, and we have heard it spoken of as "a vast audience"—as it was. No one, other than myself, perhaps, knows how representative that audience was, for I had the privilege, as well as the responsibility, to a very large extent, of gathering it together. But, Sir, that was only the second such meeting that has been held; others may be called for in face of a crisis in our national religious life which has not occurred, well, certainly not since the days of the Reformation. I am speaking to those who know how serious that crisis is, and those who did not know heard something about it at the Albert Hall. The Report speaks about the Albert Hall meeting of 1925, and of the 1926 Meeting as a "Challenge to the Reformation." The Alliance has taken up that challenge, and is seriously engaged, with others, in endeavouring to meet it, and we ask your prayers so that with "the panoply of God" we may secure victory over sacerdotalism, whether in the Church of England, the Church of Rome or the Free Churches.

Then there follows a paragraph headed "A Protestant Concordat." There is a call to-day for a new Protestantism, with a new spirit, and a wider outlook, one which has a wide basis of unity in order to meet the serious menace to the Reformation. It is because we know well that there is a Roman Catholic conspiracy in various quarters to undo the work of the Reformation, and for the conversion of England to Rome, that, as this paragraph puts it, "the need is urgent to arouse public interest in this attempt to obtain national approval for a counter-Reformation, and the Council realising the central position of the World's Evangelical Alliance, have responded to appeals for its services to instruct and warn the Evangelical Churches that vital truth is at stake and a new epoch entered upon in the struggle between the forces that represent an open Bible and Gospel freedom and sacerdotal exclusiveness."

The Report passes on to speak about "Roman Catholic Propaganda" in this country, which includes the Press. It says that "spiritual freedom won at the Reformation is imperilled. Action must be individual as well as collective, and the place and power of prayer to God in the present crisis needs emphasis."

With regard to "Sunday Protection" the Report states that "pursuing its Sunday Protection Campaign the Alliance during the past year has been vigilant and active both in witness and work." The Alliance has united all bodies in the Work of Sunday Protection and to encourage the observance of the Lord's Day.

Under the heading of "The Peril of Bolshevism" the Report declares that "Bolshevism is by no means confined to

Russia. It is directed to propaganda work undermining all forms of the Christian religion and has numerous allies." I am sure you will expect to hear that in the Report references are made to the Communistic Sunday Schools, which call loudly for our watchful care.

It is a happy thing to be Secretary of an Alliance which represents not only Home work on united lines, but Continental work also, and it is, perhaps, on the continent of Europe that our most earnest endeavours are called for. In spite of heavy pressure on home interests and organisations the Continental and Foreign work of the Alliance has not suffered. It has been a year of strenuous effort on the part of the British organisation to encourage Continental branches and to serve the interests of the Missionary bodies of this and other countries.

Then we come to "Religious Liberty." The Council have given careful attention to representations and appeals which have reached them touching freedom of conscience in religious matters in Roman Catholic countries where Protestants are only tolerated, and are often the victims of intolerance and persecution.

I am glad to see here this afternoon Admiral Sir George King-Hall. He knows Malta well, and he will bear me out when I say that there is no place where the work of the Alliance is more necessary than at Malta.

You will find in the Report, when it is printed, that there is a reference to the Baptists in Roumania. We have stood by the great Baptist Union in its endeavour to secure religious freedom for its Churches in that country.

In regard to Spain, the Spanish Branch of the Evangelical Alliance, which unites all churches and missionary bodies in Spain, looks forward to the time when they shall have full religious liberty. There is a reference in the Report to the Deputation to Spain undertaken by the Rev. J. Chalmers Lyon and myself about this time last year. In a journey of three weeks we travelled nearly 5,000 miles, and visited Madrid, Barcelona, Valencia, Badajoz, Seville, Lisbon, and Oporto.

In the paragraph on "Continental Protestantism" the Council expresses the view that the whole question of Continental Protestantism needs reconsideration in England. Some details are given in the Report under this heading regarding the present condition of Protestantism on the Continent.

The French Branch of the Alliance is able to report steady progress throughout the year. And cordial greetings have been exchanged with the Committee of the Dutch Branch, and an invitation to send a delegate from the Council of the British Organisation to their Annual Conference at Zeist next week has been accepted. There is also a reference to Germany, and to the new spirit which is arising there. We are again in touch with our German friends. We have not been able to do as much as we should have wished to do from the financial standpoint to send the help that our friends in Czechoslovakia so urgently need in order to give the Gospel to the thousands of people who have left the Church of Rome. But you will see in the Report that we have been able to do something. There is also a long paragraph which speaks of our work in Esthonia, where Rev. Adam Podin is doing such a splendid work. Real miracles of grace are taking place. We have also done what we could for the Armenian Christian Refugees; the Alliance has maintained its efforts to express Christian sympathy with these persecuted people. There is a paragraph headed "Missionary Re-unions." There is also one referring to Grants that have been made in connection with the Universal Week of Prayer, and for other purposes, which have been made during the year to the Spanish Evangelical Alliance, Japan Book and Tract Society, Christian Literature Society of Korea, National Christian Council of China, and other societies. You will gather therefrom that the money you have contributed has been well spent and not altogether on home work.

"Deputation" work is referred to in the Report; and also the "Liverpool Auxiliary." Mr. Thomas A. Leigh is an old friend of the Alliance and we are glad he is on the platform. He got up at 5.30 this

morning; at 8.30 he caught the train at Liverpool, and came to London to welcome Mr. McNeill. He is returning at 5.20 and will not get home until about 11.30 p.m. That is working for the Alliance. The Report speaks about the Liverpool Auxiliary and its useful work.

Then after referring to the publications of the Alliance the Report records the income and expenditure for the year. Let me urge the great needs of the Alliance at the present time in regard to finance. The Alliance must necessarily be a body which largely works behind the scenes; and it often does not receive the commendation and the reward it deserves. It is for that reason that there should come home to Evangelical Christians everywhere a keen desire to help it financially that it may not suffer. Perhaps the mention of this will prompt some to help us more generously in the future than in the past.

By the way, I have not told you that in the Report there is a paragraph which states that "the General Secretary reached his majority as Secretary, and the Council caused to be placed upon the Minutes of their proceedings a resolution recording their hearty congratulations and good-will." I mention this because I do not think in those twenty-one years there has ever been a deficit. I thought there was going to be one this year, so I put a little advertisement in four papers and we began to pray. On March 31st we received a sum of £200, and just before March 31st we received a cheque on account for £250 from a legacy left to the Alliance some years ago. You will see how God answers prayer! This then is how the financial report closes: "The ordinary income for the year, including subscriptions, donations, and collections amounted to £3,460. Legacies amounted to £2,300, of which £2,100 has been carried forward to reserve funds. An amount of £1,016 was brought forward from the previous year. The expenditure for the year has been £4,458, apart from the amount carried forward to reserve funds and a balance in hand of £471 is carried forward. The Council are hoping that the £10,000 Thanksgiving Fund may be completed during this Eightieth Anniversary year. If this can be effected we shall be able to plan and carry out important new work, and to strengthen the staff at headquarters. We thank God for the past, and we trust Him concerning the future after telling His people our needs and invoking their prayers that in unexpected ways these needs may be met speedily and fully.

Mr. REGINALD C. HART-DYKE (Chairman)

then said: To get the full conception of the usefulness, under God, of the work of the Alliance of the past year, we must really go beyond what even Mr. Gooch has told us, and read the Report itself in full. He has done the fullest justice to it possible in the time at his disposal. The Report is a wonderful history of a year's work for God.

In giving a keynote to the remainder of the meeting, let me read to you the following Resolution, which I will move:—

> That this Meeting renders heartfelt thanks to God for the witness and work of the World's Evangelical Alliance during the past eighty years, and especially for all the evidences of Divine favour and blessing during the year which closed on March 31st last. It commends the principles and work of the Alliance to the individual interest and support of Evangelical Christians everywhere "that they all may be one" in Truth and Love, for the furtherance of the Gospel and Kingdom of Our Lord Jesus Christ, and other aims of the Alliance in its world-wide field of influence and service to the Churches.

Having the privilege of being Chairman and Treasurer, I am able to see the inner working of the Alliance in the Office at Russell Square, and I give my testimony that this work has, during the year, steadily advanced. A work like this must either advance or go back. There can be no standing still. But we have advanced with the Lord's help, and the tone of this meeting, therefore, should be one of praise. "Hitherto hath the Lord helped us."

Helped us with prayers answered and help rendered to ourselves, and through us, to others. Difficulties have been overcome. Mr. Gooch has mentioned Wembley Exhibition. I should like to refer to it again as being a wonderful instance of answered prayer. We had the first evangelistic campaign there in 1924, and when it was ascertained that there was to be a second Exhibition, the question was raised as to whether we should renew our campaign, and it was decided that we should not do so unless we found a much better site for the Bungalow. Mr. Gooch was able, under a variety of circumstances which worked in one with the other, to secure a site, far better than the one we had the previous year, and at a lower ground rent than we had paid for the inferior site the year before. We had wonderful blessing there. Christians visited us from all countries, and they came, and they received help and fellowship. Many of them were suffering from depression, being as they were in a strange place, and without a single friend or relation near at hand. But they went away from our Bungalow cheered and rejoicing. Again many came to our Gospel services who were without hope and without God, and they went away rejoicing in a new-found Saviour. I would briefly refer to Mr. Gooch's untiring energy in carrying on those services, and arranging the meetings from day to day with the aid of the associated Societies who were carrying on the work with us. We remember too the splendid help given by the late Rev. F. A. Rees. We would add, too, our thanks to Dr. Hooper, and also Mrs. Hooper. We are pleased to think that the Bungalow is now in use as an Evangelical parish.

The Albert Hall meetings have been referred to, when protests were made in regard to the efforts on the part of some to overthrow the Protestant Faith as established at the Reformation. I would say here, and I think you will agree with me, that the whole country is under a deep obligation to the untiring efforts of Bishop Knox to rouse the country, and public opinion generally to the danger at present threatening us. We have heard that on

Mr. REGINALD C. HART-DYKE
Hon. Treasurer and Chairman of Council, World's Evangelical Alliance.

the Continent the Papacy is re-doubling its efforts to grasp temporal power. In many of those countries the Protestants are scarcely tolerated, and it lies with us to cheer and help them with all the power we can. It is a wonderful thing that in Czechoslovakia no less than a million Christians have come out from the Church of Rome since the War. Money is needed to help them for, at present, they are as sheep without a shepherd; they need pastors and Sunday School teachers, and others. Then Mr. Gooch referred to that wonderful deputation which he and Mr. Chalmers Lyon undertook in Spain and Portugal. In three weeks they travelled 5,000 miles, and visited Madrid, Barcelona, Valencia, Badajoz, Seville, Lisbon, and Oporto.

There was one paragraph in the Report which Mr. Gooch did not read. It runs as follows:—

The General Secretary has visited various centres to give assistance to local Branches and representatives, and to speak on behalf of the

The Rev. The Hon. W. TALBOT ROSE
Hon. Secretary, World's Evangelical Alliance

work of the Alliance. Increasing organising and detail work at Headquarters is now, however, so exacting, and the need for a wider presentation at home of the aims and objects of the Alliance so urgent, that the Council realise the importance of making provision for additional help to the General Secretary in his great responsibilities of office. This, however, is dependent upon the largely increased income which is necessary, and which the Council commend to the prayers and generous giving of Christians everywhere.

As Treasurer I heartily agree with every word of that paragraph. *But additional help means additional income.* It is all very well to go to the Albert Hall, and to say what a splendid meeting it was. But do you realise what it means to arrange such a meeting? The speaking; the correspondence; the interviews; visits to the Albert Hall; answering letters about tickets; and all the various things connected with getting up a vast meeting of that kind. And all that extra work has been carried on with the ordinary small staff of the Alliance at 19, Russell Square. I have seen it going on, and I have wondered how the ordinary work of the Alliance could be kept level. I suppose I ought not to be referring to the 1926 Albert Hall meeting because it will come into our next year's report, but I do not want to defer the thanks that are due to Mr. Gooch in connection with that particular meeting. The arrangements for it were well advanced, when suddenly there came the General Strike, and we did not know how long that Strike would last. Now, in my opinion, that Strike would have been deemed sufficient reason for deferring or dropping that meeting. But it was a supreme act of faith on the part of Mr. Gooch, and we owe a good deal to him for that; it was decided to make no difference, but to carry on with the arrangements in spite of the General Strike. But faith was justified, and that splendid meeting was the result.

Then I do heartily concur in what the Council have placed on their Minutes concerning the twenty-one years' service of Mr. Gooch for the Alliance. I was very much struck years ago when I began my profession as a solicitor, talking on one occasion about a particular man who was very successful in his profession, and I asked how it was he had become a partner in a well-known firm. And my friend said, "Easily enough; he became indispensable." Well, in a sense, in the Lord's work we know that no one is indispensable.

Hon. J. CHARTERIS LYON
Hon. Secretary, World's Evangelical Alliance

God can raise up successors for His work. But I will only say this, that Mr. Gooch comes very near to being indispensable. I am sure my colleagues will wish me to say that we are heartily thankful for all the untiring service that Mr. Gooch puts into his service for God in connection with the Alliance. What a help he has been to me as Chairman and Treasurer. I took up the position with great misgivings. An old friend of mine asked me to come on to the Council, and I agreed, not thinking that much would be required of me. I felt I could not refuse him, especially when it was through one of the "Safety, Certainty, and Enjoyment" booklets which he gave me that I decided for Christ. I may say that the time I have spent with the Alliance has been a time of unmixed pleasure and enjoyment, and I owe it to Mr. Gooch for the happy way in which we have worked together. I re-echo what we have already heard, that he may be spared for many years to carry on the work of the Alliance. Finally, I ask on behalf of my colleagues your earnest prayers that we may have God's guidance, that in all things we may know what is His Will, that good and acceptable Will of Him Whom we seek to serve.

The Rev. THOMAS NIGHTINGALE

In seconding the Resolution, the Rev. THOMAS NIGHTINGALE said: I have very great pleasure in seconding the Resolution which you, Mr. Chairman, have moved, and in doing so I really want to pay my tribute of gratitude to the work of the Alliance, and to congratulate it on reaching its 80th Birthday; also to associate with that, my personal gratitude to Mr. Gooch for all the splendid work he is doing in connection with the Alliance. If he wants to change his job I will find him one! I could do with a man who has the capacity for work that Mr. Gooch has. Perhaps I may be permitted to make a reference to the Albert Hall meeting. In my capacity as Secretary of the National Free Church Council, I know something about organising meetings and conferences. But you cannot teach Mr. Gooch anything about organising. I have said so before, and what he does not know is not worth knowing. And the success of those two great meetings is largely due to the indefatigable energies of your Secretary.

Now, in seconding this Resolution, Mr. Chairman, there are three points I should like to fasten upon. The first is co-operation; the second is, the spreading of evangelical truth; and the third is, for the ends of the Kingdom.

First, it seeks co-operation with other Christians. I believe, personally, far more in co-operation or federation than I do in fusion, though, incidentally, I believe in principle, in all union. I rejoice myself in the closer co-operation of all the Christian forces in this country to strengthen the Christian Church for the great ends of the Kingdom. I do not know whether I shall carry you all with me when I say that I believe spiritually and fundamentally the Church is one. We have not got union, but I think we have got unity. A Christian in China is bound to me with invisible bonds, and is a member with me of the great Church of Christ. We sing the same hymns, we sing each other's hymns, we read the same Bible, we worship the same Lord, and we make for the same spiritual destiny. We may be dislocated. But if my shoulder is out of joint my body is not divided; it is still a member of my body. I know it is very uncomfortable, and not until it is adjusted can it claim the full endowment of life and service. And the Church is uncomfortable, too, not because it is divided, but because it is dislocated. And not until the Church re-adjusts its dislocated parts can it hope to claim the full endowments of the Holy Spirit. Spiritually, then, the Church is really one. I am more a lover of co-operation and federation than I am of what we call union or fusion. All sorts of difficulties crop up with regard to the latter. Just imagine

a Baptist a Methodist; just imagine a Methodist a Baptist. Why, there are those in Methodist circles who are finding it very difficult to make all Methodists Methodists. It cannot be done on that line; that is my own profound conviction. Some of my best friends are in the Anglican Church; and, as I said at the Albert Hall meeting, I love the Anglican Church for many things, and I rejoice myself in the closer co-operation between the Anglican Church and those of us who call ourselves Nonconformists. I think what we have to do is to strengthen those bonds. I am constantly preaching from Anglican pulpits. I do hope I do not do any harm there!

I was born in a little village on the outskirts of a Lancashire town. There were never more than five hundred people in that village. There was only one street, and one pillar box; and a policeman visited that village once a fortnight, and stayed for half an hour. He has not had a job for years. About eighteen months ago the Vicar of the Anglican Church there invited me to preach, and it was really a wonderful week-end. People came from all parts of the outlying districts to see this strange thing. I do not mean that I was the strange thing, but they came to see the strange event that was taking place in their midst. The Church, which seated about 320 people, was filled in the morning, and in the afternoon the Vicar went to the village chapel which my father helped to build. We had a crowded sanctuary at night, and the people at the Chapel lent twelve forms to help to seat the crowd. The following day I had lunch with the Vicar, and he said to me, "We had a wonderful day yesterday in every sense of the word. Do you know we had the biggest collection (that was not what he meant by the big things that had taken place) we have taken on one day since that Church was built. We got £41." "I am not surprised because the Methodists were there," I said!

I venture to say, Mr. Chairman, that that kind of thing happening in that little village will do far more to cement good fellowship between the Christian communities than a dozen Lambeth Conferences would ever secure. If we cannot find our point of focus in the form and adoption of one form of ecclesiastical government—and I do not know why we should. You have a variety of orders in the New Testament. You have the Presbyterian order, and the Congregational order, and the Episcopal order; and I do not know that the Lord wants us all to think alike and move alike—but if we cannot get our point of focus there, why cannot we get it in the recognition of a common Christian fellowship, and in a common desire for social service? Therefore I say I have far more faith in co-operation than I have in trying to get everybody to think the same and to do the same in relation to worship and to practice.

My second point is this—the spreading of Evangelical truth. I know that troubles arise when you begin to define Evangelical truth. I liked what my friend, Mr. McNeill said, that there is no difficulty when you ask, Why do we believe in Jesus? Why should we not believe in somebody else? Why this Man, of all men, on whom to pin our faith? Why do we accept Him? Well, now, I will give my testimony. I know this is not a testimony meeting, but I am going to give it. Ever since I was a lad of fifteen I have given my testimony. My father used to conduct the Methodist class in the little village chapel, and I always sat next to him; and he would give out the hymn, and start the tune, and then he would talk a bit; and then he would turn to me, and say, "Now, lad, what have you got to say to us to-night?" And I would talk to father, and father would talk to me. And then he would turn to mother, and say, "Now, Mother, have you got anything to say?" And mother would talk to father, and father would talk to mother. That was the atmosphere in which I was brought up; and there is nothing better going.

Well, here is my testimony. Why do I believe in Jesus, and why do you? I believe in Him for three reasons; first of all, because He satisfies the claims of my intelligence. My intelligence asks certain things—Who is God?—Where did I come

from?—Why am I here? And He tells me quite enough to be going on with. Those of you who know anything about comparative religions will bear me out when I say that Christianity has in it more joy and fewer intellectual difficulties than any other form of faith you can mention. I believe in Jesus also, not merely because He satisfies the claims of my intelligence, but because He satisfies the deeper claims of my soul. I have done wrong. He comes to me and He does something for me that I cannot do for myself, and which I cannot do for any other man. That is why I trust Him and love Him. There is this difference between all the teachers who preceded and succeeded Christ—and Christ—that whilst they spoke to certain schools, He spoke to the whole world; that whilst they spoke for their little day, He spoke for every day. And the first century Christ is the twentieth century Christ, and the Christ of Galilee is the Christ of Britain and the world. That is why I believe in Him. The third thing is this—that He satisfies my yearning for immortality. He says to me, "Do you want to see your loved ones again?" "I want to see my mother," you say. "In My Father's House are many mansions—I go to prepare a place for you." This is our testimony, and this is our Evangelical witness. Let us strike the Evangelical note. Let us keep a tight hold on the great Evangelical centres. The world is yearning for Christ; and you and I are the custodians of a great Gospel, a great ethic.

The third point is this—that it is all for the sake of the Kingdom. The Church is not an end in itself, it is a means to an end. Many people think that the Church is an end in itself. I wonder whether you will agree with me when I say that I do not believe that Jesus Christ came to start a Church at all; I believe He came to found a Kingdom. They were so slow and so halting and success was not immediate; and instead of bringing in a Kingdom, all He could do was to start a Church, a fellowship, a company of believers. But they are not an end in themselves; they are a means to an end, and the end is the establishment of God's Kingdom in the soul of every man, and in the open places of the world. It is a far-reaching business. People say, "Business is business; sport is sport." It is all wrong to talk like that. Christ came to deliver us from the departmental, and to make us cosmopolitan. We have not to put our life into water-tight compartments. I have only got one compartment, and God must fill it from top to bottom, and from side to side. We are up against one great danger in this country. The old intellectual, speculative atheism of Charles Bradlaugh has gone. You cannot make a child disbelieve in God. There is the pull of the Infinite in the soul of every child, and although that speculative atheism of Charles Bradlaugh has gone, we have got something worse in its place, and that is practical atheism. I would rather have a man who intellectually disbelieves in a God and lives as though there was one, than have a man who affirms that there is a God and lives as though He did not exist. That is the paganism we are up against.

So I would say to you, support the World's Evangelical Alliance. And let us take our job more seriously than we have ever done. We take other things seriously. We take our sport seriously. A friend of mine told me the other day that he had been playing golf by moonlight. I cannot play golf decently by sunlight. When I last played I not only lost two balls, but I lost a club, and if I played by moonlight I think I should lose myself. But that just shows you what kind of enthusiasm people put into their sport. We take our business seriously, and that is quite right. Many a great fortune has been built up upon half a crown. We take our politics seriously. We have women in Parliament. She always was there, but did not know it. Now she knows it, and we know it too. That is quite right. Think of the amount of interest that we put into our politics. My wife and I had an argument at the last election. She was going to vote for one man, and I for another. When I came down one morning she said, "My man has come through the post." "What man?" I asked; "I thought I was your man." "The man I am going to vote for," she said, "and I am going to put his photograph in the window." "I will burn the

house down if you do." "That would be very silly." But in the end I put the photograph on the fire instead. When I reached home in the evening she told me that my man had come through the post. "Where is he?" I asked. "In the same place where my man is," was her reply. "To think that I have struggled all this time to get for you women the franchise, and this is how you are making use of it," I said. I did not know until three weeks after the Election who she had voted for. One day she said, "I should give over talking about the Election if I were you. I voted for your man after all." Yes, it is quite right that we should take an interest in politics. We live in relationship to one another. We cannot escape one another; we rise or sink together. And all for the sake of what? Spreading God's Kingdom. Let us take our tasks seriously as our fathers took their tasks seriously. Let us unite together in one purpose, one aim, one solid aspiration, up to the measure of our capacity, and the measure of our ability, to reach the City of God.

The Chairman then gave a warm welcome to Rev. John McNeill, and said: I beg on behalf of all present to give a hearty welcome to the Rev. John McNeill this afternoon. We are very glad to see him once more. He is an old friend of the Alliance. In 1924 he was present at that great meeting we had in the Wembley Exhibition. Now he is here with us today to show that he has not changed; that his friendship stands firm. I have an uncomfortable feeling that we are not treating him very kindly in thus drawing upon his good nature to speak for us this afternoon. He only arrived yesterday morning. I believe he has come over here on holiday. But as regards his rest, I am afraid we have encroached upon that already, and set a bad example. I am sure we shall find that Mr. McNeill is still preaching the same old Gospel in all its simplicity and power. We do not know how long he will be staying with us, but we hope it will be a long time. We can only pray for God's richest blessing upon him and his work here.

The Rev. JOHN McNEILL

Mr. Chairman and Friends,—A little while ago I had my first welcome at the Luncheon; now I have had to be welcomed again; and to-night I shall be welcomed also! It is not easy to be fresh on all these occasions. But I know what is meant, and I am very happy to have spent the time since my arrival in these happy associations. I think it was the last time that Mark Twain came to this country; he arrived just about this time of the year, when the Ascot races were on, and the Ascot cup was being run for. And a very remarkable circumstance took place; the Ascot Cup was stolen; and, of course, Mark Twain got a fine introduction at his first banquet. For when he arrived at Liverpool, as he was going along the streets, he saw placards upon which were printed these words: "Mark Twain arrived. Ascot Cup Stolen!" He protested strongly that he had not stolen that Cup; that, in fact, he had not stolen any cup, at any rate, not for a long while. If I could be greeted with a placard I think the words on it would be: "John McNeill arrived. World's Evangelical Alliance Welcome, prepared by Mr. Gooch." These two go together. It is like the Irishman at the wake who never could count the people properly who were present. The two O'Briens were always one. The two went together.

Well, I am glad to be here, and I am glad to be with the Alliance. I am so glad to pay my tribute to Mr. Gooch. He is constantly working. Sometimes he is up on deck, and you see him at the wheel. But he is as often out of sight, he is busy down below, but he throws signs up to the surface that reveal his endless activity. He has been very kind to me. I know what

it is to slip into a Church, and then to be pulled out of the pew, and made to sit in the pulpit. My brother ministers can put things very nicely in such circumstances. So I just write and tell Mr. Gooch that I am coming, and he asks me about my dates, and he fixes up everything for me. I know then that I shall not be pulled out of pews any longer. Because he does everything for me, and I find all the arrangements made. He is a most useful man in so many ways. I am glad to stand on this platform beside him, and to utter the heartiest words I can as to the value of this brother. I am glad that he was ever called to this appointment; and during these twenty-one years he has undoubtedly justified his appointment, and I am sure that at the end of the next twenty-one years he will say that the first twenty-one years were the hardest. Because it gets easier as you go on, you know. When I reached my seventieth birthday, a man who had reached his eightieth year came and congratulated me, and said, "Do not be afraid; the first seventy years are the hardest." It is a great thing to know from somebody a little on ahead that it grows brighter all the way.

Now we are engaged in supporting this World's Evangelical Alliance, and that means that we are standing for various things—the Bible among the rest. The Bible is the religion of Protestantism. I come from a land where there are many lights and shades. I am reminded of the words, "The morning cometh, and also the night." They are both there, and it depends somewhat on your temperament as to which you are inclined to dwell upon. There are things there that belong to the darkness; there are dangers. Among other things the Church of Rome seems to make great strides. It gets more and more aggressive. It called upon the United States some time ago to recognise what Rome had done for America in that she had bestowed upon America two great princes of the Church. The whole tone was so changed to what it had been in the earlier days. And it just shows how things grow; these people get their horns out. Times change, and we change with them.

Rev. JOHN McNEILL.

Inside Protestantism all is not well, and all is not happy. There is this Rationalism; and there is this Romanism inside the Protestant Church, and we have got that to contend against. Rationalism is spreading; it seems to me it is ominous in the Protestant denominations. We find the Bible being dethroned. In earlier days we should have looked askance at some of the things that are happening now. We have Modern Criticism. We were told that we were needlessly apprehensive; that there was nothing to get scared about; that the substance of God's revelation in His written Word was not being touched, it was only the form, the expression, that were being changed; that with the changing age, and the changing thoughts of men such things had to be; but that the substance of God's revelation was not being touched; and that we were needlessly nervous. Well, now, our nervousness has been justified. The Protestants of a great Theological Seminary not long ago mentioned the very thing I am mentioning now, that those who adopted Modernist views told the Orthodox people that they were needlessly alarmed; that it was only the form and not the sub-

stance that was being altered. Now we know that the substance was being altered, the change is revolutionary; our apprehensions were right, and they were justified. The substance as well as the form is undergoing alteration. In subtle ways the corner is being turned. A turning move has been adopted, and before you know where you are, you are being pushed out in front. The Church is not ours, and the Truth is not ours—it is His; and He stands in every generation neither dismayed nor discouraged; and in every generation those who are with Him He will give of His own Spirit. After all, we Evangelical people, we are really not discouraged. How could we be? Our great Leader is never discouraged. He stands in all His work—don't you see Him? Nothing surprises Him, nothing defeats Him. He is ever competent and ever capable. The gates of Hell cannot prevail against Him, nor His truth, nor His Gospel, nor His Church, nor His Kingdom. Every age has its own battle to fight, and He calls upon us to rally together, and to stand round that central thing, to stand for the Bible. Let us be called "old fogies," and "back numbers," and all sorts of belittling expressions. When I was a boy we used to come home from School, and we would complain to mother that some boy had called us names. And mother would comfort us with the old rhyme:—

"Sticks and stones will break my bones,
But names will never hurt me."

I remember years ago when this criticism began. For it broke loose, so to speak, in the Robertson Smith days in Scotland, before England had awakened from its slumber. The Robertson Smith case came before the public, and the common cry was that everything was going into the crucible. How often we have heard that since! I would not mind if the crucible went into the crucible. We must look at the Bible like any other Book, and approach it without any pre-supposition. Do not pretend to preach the Bible like any other Book. I do not pretend to; I could not do it. You might as well say that you look at your mother the same as you look at any other woman. I might as well say that I look at my wife the same as any other woman (I had better not!). If I am wise I cannot look upon her in the same way, and I do not pretend to. I am hopelessly prejudiced in favour of Peggy. I may be very bigoted, but I cannot look at the Bible like any other Book. I cannot pretend to have attained to that elevation of philosophical dignity. You are to take nothing for granted. You speak of the books written by Moses. You are told you are old-fashioned, and that you had better keep a soft tongue in your head, because perhaps presently Criticism may come along and raise the question as to whether there ever was a Moses, and even if there was, could he write? Why, whole libraries were discovered to have existed long before Moses. There is something for the Critics to put into their tea and stir. I knew one critic some thirty years ago, and in round terms he told us to keep a soft tongue in our heads, because it was a serious question as to whether there ever was a Moses. I wonder what he would tell us now! The Lord all the time is looking after His own. These things all pass away, but the impregnable rock of Holy Scripture stands, I was going to say, more impregnable than ever.

So it is very fitting that our friend, Mr. Gooch, and those who are concerned with the work of the Alliance, should come on deck once a year. Let us all rally round them, and get a fine breath of fresh air as the old ship rolls along on its way, taking the wind and the waves as they come and go. You cannot sink her. She is imperishable and indestructible. The Lord says to all of us, "Let us pass over to the other side." We will. We are going to the other side with our glorious Lord in all the sweetness of His true humanity, in all the glory of His pre-existent eternity; and with His Church, that wonderful Church, singing as we go:

I love Thy Church, O God,
The House of Christ's abode,
The Church our blest Redeemer saved
With His own precious blood.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.

Let us stand for it, and love it, and support it; and one of the best ways to support the Christian Church is to give to it. Some folks forget that. I know no grander procession on earth than the procession of saved and redeemed Christian folk going to the Church of Christ, to meet as Christians and worship God in large or small companies, in city or country village, on the Lord's own Day. I have seen many processions, but there is no procession grander than that. There are some processions which we cheer, and we do not realise sometimes what we are cheering. At Trafalgar Square some years ago there was a great procession of royalty; I remember the first carriage came up, and how we rent the air when that carriage of royalty came into sight, and there was a certain prominent royal figure in that carriage! The occupant of that carriage is known to-day to the postmen of Holland as Mr. W. Hohenzollern, of a little place called Doorn! We rent the air with our cheers, but how little we realised who we were cheering then in the light of what has happened since. If only the nurse when he was a baby had in a fit of abstraction thrown him out with the bath water! If that had happened what paragraphs there would have been in the papers regarding what they would call a calamity. But how little we realised what a calamity we had then in the world in the person of the occupant of that carriage.

Oh, how close we need to keep to the Word of God. How little we know! But what a relief it is to feel that He knows everything; and in the midst of all the problems of to-day let us not forget Our Lord, and His indwelling Spirit, and His Blessed Word. I am a little tired of the word "problem." You hear of the problems of the day, the problems of the age, the problems of the Church, the problems of the towns, the problems of the villages, the various missionary problems. The Lord does not wish us to knit our brows, and to give ourselves headaches trying to solve problems. I was brought up to believe that the solution of all problems that exist in the world is to be found in His Word, and all we have got to do is to apply God's Divine solution. And in so far as we do that we succeed, and in so far as we do not, we do not succeed. So often we ask the question, "Art Thou He Who should come, or do we still look for another?" We keep looking for another. Jesus Christ to me is God's last message. Christ's Gospel is God's last message. I ask for no other—do you? Say NO. (The audience repeated the word). We have the solution of all earth's problems in this Book; and it never fails. But we are not applying it. Sir Robertson Nicoll said, that distinguished Presbyterian, who created that great paper, *The British Weekly*. If he had done nothing more than that, that paper would be an abiding monument to his memory. On one occasion, being run down, he went down to Brighton, and on six different Sundays he went to six different Churches, and at not one single service did he hear the call to Christ. The people were all preached to as though they were the saved and sanctified children of God. Could anything be more disastrous? That was adding to the difficulties of the problem instead of solving them. Not once did he hear the call to Christ given at the morning services of the Episcopal, the Presbyterian, the Methodist, the Baptist, or the Congregational Churches. He made that statement in his *British Weekly*, and no one contradicted him. And no one said he was exaggerating. And on the last Sunday he went to the Salvation Army meeting, and there the people were preached to as though they were sinful and needed to be saved. They found a solution of the problem of sin in the Gospel of Christ and in the power of the Holy Ghost. Is it any wonder that we are faced with problems? When people are spoken to, and preached to, and prayed for, as if they were all saved. Let us begin at the beginning. I may be speaking to a young preacher here, and you may be hesitating for lack of matter. Start to question whether it belongs to your text, or not, that your elder may not be saved. Then there will be a silence deep as death. I remember one of the best elders in our Church in Edinburgh. God gave him six months to

live; he had to suffer six months of increasing weakness. And he gave his testimony that it was during those six months that his eyes at last were opened to the fact that he was a sinner, and he looked to Jesus Christ as his Saviour. That sort of thing is far more common than you think. There are unevangelized people in all our pews. There are people in the deep places of their souls who are not yet evangelized; yet their lips are stained regularly with the sacramental cup. There is nothing better than for you to begin all over again in your own Church, Take nothing for granted. Send the ploughshare reaping through the fallow ground of your own consecration. Get right into the midst of the respectable and the formal; there are churches all around which are ready for it. There are so many people in the world who do not go to Church because they say it is so dull. And there is something deep down in our own consciousness that tells us that the sting of that criticism lies in its truth. What are we to do about it? It should not be. With that Bible to preach from, sermons should not be dull. The Church should not be dull with such a Book to preach from. I said to my people, "If you find more interest in the Movies than in the Gospel, then Movies let it be." But we should have no greater interest than in the Word of God and the Gospel of Christ. It is not human earnestness, or wit, or reasoning; it is the power of the Holy Ghost. And if the Gospel is preached in His power then there will be signs following. I said to my people, "If, with this Book to preach, I stand up here and preach, and miss some of you, well, that makes me a bad shot." So preach the Word, and, by the power of the Holy Spirit, there will be signs following. We need the Pentecostal outpouring of the Acts of the Apostles. When Christ was among men, did He please everybody? You know He did not. When Pentecost came, some were glad, some were mad, and some were indifferent. I would rather have people glad or mad, than I would have them indifferent. We have a message that has power to raise the dead, to give sight to the blind, to cleanse the leper, to make the dumb, not only to speak, but to sing, and the lame to leap for joy. These are questions for us to ask, and be humbled about. Let us get away to our living Lord, and He will give us the answers, and the signs will follow.

Rev. the Hon. W. Talbot Rice, M.A., closed the meeting with Prayer and the Benediction.

EVENING MEETING

The Chairman at the evening meeting was the Right Rev. Bishop J. Taylor Smith, K.C.B., C.V.O., D.D., late Chaplain-General to the Forces.

The hymn, "Praise, my soul, the King of Heaven," was sung. In the unavoidable occurrence of a parochial engagement, the Rev. the Hon. Prebendary W. Talbot Rice (Hon. Secretary) had been unable to remain; and the Rev. W. Fuller Gooch read Psalm lxvii and offered prayer.

The CHAIRMAN said:

Friends in Christ Jesus, I will begin the few words that I have to say to you as Chairman to-night by reading the Resolution which I am asked to move. You will find it on the second page of your programmes.

The Bishop then read the resolution as passed at the afternoon meeting, and proceeded:—

Our first note, as this afternoon, is that of praise—thanks unto God for the eighty years in which the Alliance has been per-

mitted to witness and work. As we were listening to the speakers this afternoon, the eighty years brought to my mind the ministry of Moses, how eighty years just saw the fresh beginning of his special work. Forty years and then another forty, and then he began his great work of leadership. It was just a passing thought, and I put it before you. It may be that the eighty years have only been years of preparation for this great Alliance; and the claim of the world to-day, and the claim of the Church to-day may be for our united effort and our help. I just put the thought before you as it passed through my mind; and if you pray around it, it may give you a fresh vision of service, a fresh field for which to pray, and also in which to work.

We thank God also for the year which has passed. Reference has been made to that great meeting in the Albert Hall to answer the challenge to the Reformation, which, alas! I was unable to attend, but the echoes I have heard of it tell me what a wonderful meeting it was, and how far-reaching that testimony must be.

If there are any here who have just come to their first meeting of the Alliance, let me commend this work to you, to your support, to your sympathy, to your present and future help. I have seen the work and the influence in many lands myself. There is the Universal Week of Prayer. How many times on the West Coast of Africa I have joined with you here in the Homeland in that united service extending over the first week in the New Year. I have been to China and found the Christians there also gathered at the beginning of the year. I found the same thing in New Zealand this last New Year; and right round the world the Alliance has effected this wonderful unity in united prayer. Do we realise the fruit that comes from united faith such as this?

Then I think of the united service. As you pass along in the autumn you see the fields of corn on every side waving in the sunshine—vast fields of gold. I never see a cornfield myself without thinking of the advantage of co-operation. Not one stalk could be as straight and as strong

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BISHOP TAYLOR-SMITH
Vice-President: World's Evangelical Alliance

and as beautiful and as useful and as fruitful, but for the fellowship of the surrounding stalks. When the wind blew, the corn sighed and sighed and swung together, taking a firmer grip of earth and rising stronger towards Heaven. Alone, not one of those stalks could have stood, but united they were able to withstand the greatest storm. What a parable for us here. When the Christians meet together, united together in prayer and action, and with a purpose such as we have before us—the evangelisation of the world—think of our strength.

There comes to my mind also when I think of this Alliance a scene that occurred at Aldershot some years ago. It was a meeting in a hall there, and the various communions were represented on the platform. When I was called upon to speak I told them that I rejoiced to be on a platform where I found members of other communions beside the Church of England, and I ventured to liken such a

gathering to a carriage wheel. There you see the centre, and from the centre you see the spokes. If the centre represents the Christ and the spokes represent the various denominations, the various sections of the universal Church, the nearer the spokes are to Christ the centre, the nearer they are to each other. I thought the illustration was a very happy one; at all events it was to me! we are generally fond of our own children! But the next day the coachman at Government House, where I was staying, touched his hat and said, "Excuse me, sir, but I was present at the meeting yesterday. I have to do with carriage wheels—I wash them every day—and if you don't mind, I would like to improve on your illustration." "Well," I said, "I am only too delighted: by all means improve on it." "Well," he said, "you know it is not much use the spokes having hold of the centre unless they have hold of the rim outside as well. So we must have hold of our fellow-men as well as of Christ at the centre." Of course, it was a very nice suggestion, and I thanked him for it; but it does not do to allow the layman always to get the better of the minister! So I said, "Yes, but I must improve on your improvement. Outside the wooden rim there is an iron rim" —for there were no rubber wheels in those days. "That iron rim represents the heathen field; and it is not much use being united together unless we have a hold on the great wide heathen field beyond." Well, it was just an illustration, and I pass it on to you.

As we look over the past year—and we may say not only the past year, but the past 21 years—we are indebted to our good friend, Mr. Gooch here, who has done such magnificent work, I think it requires someone who has been in the service; who has been in the Army, to know what it is to organise in the way he does. I think if any one deserves the title Field-Marshal, it is my good friend here on the right, for the magnificent work he has done for the last 21 years.

Our Lord said, "Ye are My friends, if ye do whatsoever I command you." And the first command that He gave us was "Come unto Me"; and coming we receive that rest, that peace which the world cannot give, neither can the world take away from us when once we possess it—the realisation of sins forgiven through the precious blood shed on Calvary. Then He pressed on us that we should overcome. That is the whole of the Christian's programme—Come, overcome, then welcome. "Ye are My friends, if ye do whatsoever I command you." And I take it that we as the friends of Jesus are seeking to fulfil His commands, whatever they may be.

I do not want to preach a sermon, but there come to my mind His commands. May I repeat them rather quickly, as our time is short. Having come, He says, "Take My yoke, and learn of Me." Be linked with Me in daily walk and daily service, and find a deeper rest and the blessing which comes from obedience. Then, "Search the Scriptures," if you would find and possess and understand the Eternal Life. "Receive ye the Holy Ghost." Not only "Come unto Me," but "Go unto them." Look on the fields: see, they are white unto harvest. "Pray for more labourers. Go in purse or person, but go into all the world and tell the glad tidings to every creature. Tell them of My purpose in coming to the world that they might have life, and that they might have the abundance." Such is the mission that we have as individuals: such is the mission that we have as Evangelical Churches.

This afternoon one speaker ventured to say that he was not quite sure whether Our Lord intended that we should be a united corporate body. Well, I am with him as far as he goes in that statement. I believe in the oneness which we have all felt when we are born again of the Spirit and enter the family and say "Our Father," kneeling with Jesus. Then we lose sight of colour, and we lose sight of caste and of denomination, and are all one in Christ Jesus. But whilst there is the individual stone cut out of the quarry, the living stone, I am also reminded by the words of Scripture that there is a living temple. I am not going to press the point, but only going to mention it in passing: is it not possible for these living stones to be united

together in a building, with the foundation the Lord, and the topstone the Lord and the corner-stone the Lord, the Lord uniting us all together one in Christ Jesus?

We have been reminded in the prayer of Mr. Fuller Gooch to-night that we are living in peculiar times, with difficulties and dangers on every side. Our ministers, I think, have to be reminded that we were ordained to feed the sheep and not to amuse the goats. We find that there are not only in the pulpit those who do not lift up the Master that He may bring all men unto Him, but we find even in the pew, those who have not a saving knowledge of our Lord and Saviour Jesus Christ. The weakness of the Church to-day is, I believe, a lack of knowing the Lord Jesus Christ as a personal Saviour. "The ox knoweth his owner, and the ass his master's crib: but England doth not know," and consequently there is indifference—"My people doth not consider."

I know it is a great temptation for clergymen and for parents to look upon those they come in contact with and say, "What a delightful person! Oh, how charming! Surely the Lord's anointed is before me." If only they could see the human heart, they would realise that it was possible to be just the very opposite. How many there are in our churches to-day who are drinking of a stream of which they are not acknowledging the source. Their very habits of character indicate the faith of their parents or their forebears, of which they themselves have not yet tasted.

I remember when I first joined the Army, some twenty-five years ago, meeting most attractive men in Officers' Mess and barrack rooms, and they would tell me, "I am not a man of prayer, Chaplain General; I never read my Bible"; and yet they were attractive persons, clean, straight, who would scorn to tell a lie—just such attractive men that if you were in a tight corner you would love to have beside you. It used to trouble me not a little that they were not on the side of my Christ, putting all their force into helping on the Kingdom. Then I began to enquire, and this is what I found: without one exception, every one that I spoke to had a godly mother, or a godly father, or godly forebears: and they were drinking of a stream of which they were not acknowledging the source. When I brought it home to them, in many cases they saw their mistake, and realised what they might possess. One of the strongest levers I had was their own children following after, who would have to drink lower down the stream, without the memory, the unconscious influence which they had received. So I would say to those present here, See to it in regard to your children, and in regard to those that you are seeking to lead to Christ, that you are not satisfied with just the semblance of Christianity, but try and find out if they are really converted, born again of the Spirit.

As I said before, I am very glad to be here in the chair, and especially as we are here to welcome our good friend, Rev. John McNeill; but before I welcome him in your name, I will ask the Rev. H. Elvet Lewis to second the resolution.

The Rev. H. ELVET LEWIS, M.A.

President of the National Council of the Evangelical Free Churches, said: My Lord, and Christian friends, it gives me very great pleasure to second the resolution which has been already moved; and I am going to add to your pleasure and your profit, as well as my own, by being very brief. We want to hear John McNeill. We may not have the opportunity again, because he is a bird that has wings, and I am not sure what his flying plans may be. This may be the one chance for many of us during his visit to England to hear him and renew our acquaintance with him. If I told you how long ago it is since I first heard him, it might shatter your belief that he is still a young man, so I will not tell you; but the memory of what I heard then, and the influence of the meetings conducted by

Rev. H. ELVET LEWIS

him, make me wish now to be very brief, and just to make one or two remarks.

First of all, let me mention a somewhat curious coincidence. When the letter came asking me to speak to-night, I had been reading an old magazine, a religious magazine, of the year 1846, in a language that many of you would not be able to understand. It was a Welsh magazine, and in it there was a very full report of meetings which had been held in Liverpool,—the 1845 meetings really leading to the founding of this Alliance, which took place at the later Conference in London in 1846. They had many days together of prayer and discussion, and I am afraid sometimes there were very real difficulties, almost perils. But anyhow, after prayer and debate and counsel, at last they had framed a constitution and a Confession of Faith which were accepted by all. Dr. Raffles, a very prominent minister of Liverpool at that period, was so carried away that he leapt to his feet and clapped his hands and said, "I can scarcely contain myself: it is almost more than I expected during my lifetime. Let us all join in singing the Doxology."

I want the spirit of that gathering to return to this meeting to-night, and help us feel that we can sing the Doxology over and over again because of the eighty years' history of this Alliance. But I agree with you, my Lord, that we are only beginning: there is greater work to be done, not only in far-off fields and lands, but at home. We have not yet touched every town and village, and we ought not to be satisfied until that Week of Prayer is observed in every town and village of our country,—a united Week of Prayer, where Churchmen and Nonconformists come together to consecrate at the very beginning of January the twelve months that are to follow. I hope our Secretary will still continue his strenuous work until he has linked up every town and village at home to begin with. When we come to read the Annual Report and find how messages have come from many countries in Europe, from Africa, from Japan, from China, and I need scarcely say from America, and then again from Australia, we see how this Week of Prayer girdles the world and brings us together in a united communion of intercession that ought to make us sing the Doxology anew.

Then just one other word. While we are thankful for the organisation, and while we are thankful to God for eighty years, and in the eighty years thankful for 1925, the year that has just gone, let us not imagine for a moment that organisation is going to do it. We are dependent upon the Spirit, the Holy Spirit of God. Whether it be an Albert Hall meeting or a united prayer meeting, say, in Japan, organisation depends for its power and its ultimate influence upon being connected with those spiritual forces brought to us in the promises of our Lord and Saviour Jesus Christ, begun to be fulfilled on the Day of Pentecost and continuing in spite sometimes of the diffidence, and even unfaithfulness of the Church, and never withdrawn. The warrant of Pentecost has never been cancelled, and the Holy Spirit has not left us. In our days of weakness

and our lack of faith He is still present, and we can get connected.

During one August in the Great War, a friend of mine had arranged that we should pay a visit to a lonely farmhouse among the mountains of Wales. It was something to get away from air-raids, because on that side of the country they knew next to nothing about them. I remember very well the afternoon when we reached the lonely farmhouse. As we looked in every direction there were only two other houses to be seen. There had been rain in the morning, and so there was a mountain torrent rushing past the farmhouse. We heard it before even we came in sight of the house, and as we came nearer the sound of it seemed to be the only thing in that solitude. The afternoon was drawing to its close, and I wanted to be really out of "civilisation." I had had enough of civilisation as it was known at that time; and I expected to see by-and-by the rush candle being brought out to light the twilight and the darkness. We were talking in the twilight, in no hurry to leave the light of the day, but at last it was necessary. Instead, however, of the good housewife going to find the rush candle, the husband simply switched on the electric light. You cannot escape civilisation sometimes! My friend and I were amazed, and began to make enquiries. Then we discovered what you perhaps will have discovered before I tell you. That mountain torrent had been rushing past that farmhouse for ages, and every time it went past appealing, "Why not make use of me? I have no wish to go on my way to the sea doing nothing: why not make use of me?" It had to wait a long time, but a young electrician in the valley beneath had learnt the secret. He came to this little farmhouse and said, "There is no no need for you to labour like this: I can turn all your machines for threshing and chaff-cutting and the rest, and light your home, if you will just let me harness this mountain stream." We saw it, and we were gladdened by the sight.

Like that mountain torrent is the influence of the Holy Spirit, always within reach of the lowliest church, and within reach of all Christendom at this moment. Unhappily at times we are so engrossed in our organisations and in our own ways of expressing ourselves that we forget the need and nearness of the Spirit. Any moment when we, the whole of Christendom, become vitally connected, the work will be done for us, not leaving us out—remember we have our share. The Holy Spirit will use our prayer, and use our sermons, and use our hymns, and use our missionary effort: He will prosper the work, and we shall rejoice. Let us help the Evangelical Alliance to bring the Churches into this vital connection with the Spirit of God, and we may yet see great days, not only at home, but in every land. I have much pleasure in seconding the Resolution.

The resolution was then put to the meeting and unanimously carried.

The CHAIRMAN, introducing the Rev. John McNeill, said:

On behalf of this meeting as well as on my own, I extend a very cordial welcome to you, dear brother, as you return once more to the old country. I have been to no part within the last twelve months where I have not heard your name mentioned from loving hearts. In New Zealand and Australia again and again your name was mentioned. It is as wide as the world, and your influence also. The reason why you are so loved is because you love our Lord Jesus Christ, and when you get up to speak you tell us of Him, and that softens our hearts towards Him and towards you. I shall never forget an exposition that you gave in the Albert Hall some years ago, and which knit our hearts together in a bond that can never be broken. You come among us again in this wonderful youthful vigour. We pray that you may live for many years and continue to go round the world with the glorious message of the Gospel, to tell of our Lord Jesus Christ in the power of the Holy Spirit.

The Rev. JOHN MCNEILL, who had a very hearty reception, then gave a second stirring address, which we are obliged to hold over to a later issue.

Bishop TAYLOR-SMITH closed the Meeting with prayer and the Benediction.

ANNUAL REPORT

From April 1st, 1925, to March 31st, 1926,

of the

"WORLD'S EVANGELICAL ALLIANCE"

(British Organisation)

Presented and adopted at the Ordinary General Meeting of Members held at 19, Russell Square, W.C.1, on May 20th, 1926.

In presenting their Report for the financial year 1925-26 the Council draw attention to the fact that in August next the World's Evangelical Alliance will have completed eighty years of work for God and His Church. With humble and thankful hearts they record their sense of the wonderful way in which Divine guidance and blessing have accompanied its world task to present the Church of Christ as the "One Body" and to unite its members in all lands for the preaching of the Gospel of Christ for co-operation in good works and for union in Prayer.

Thanksgiving is called forth, for the results of the year's work under review, which has been one of unprecedented activity during which the Alliance has made steady and good progress; thanksgiving also for the experiences of the past eighty years, full of God-given opportunities which, through the power of the Holy Spirit, have ripened into achievements. Plans are maturing for a special commemoration of the eightieth Anniversary of the Alliance in October next.

FUNDAMENTAL CHRISTIANITY

Throughout its long history the World's Evangelical Alliance has stood for fundamental Christianity as revealed in the Word of God and taught by the Apostles. It is opposed to those who seek to add to or to mutilate the Bible, which from the first Authoritative, and Sufficient. The past year it has affirmed to be Divinely Inspired, has laid the Council under special obligation to make this clear, and they have sought in various ways to re-establish the faith of those whose minds have become unsettled by the presentation of unstable views concerning the Holy Scriptures, and novelty in Theology interpreted as "progressive Revelation."

CHRISTIAN UNITY

The past year has been remarkable for the growth of the desire for Christian Unity throughout the Churches of the Reformation. Christians are everywhere realising the evils arising from the dissipation of strength and the sterilizing of the forces that make for the advance of the Kingdom of God at home and abroad, particularly the loss of power due to the absence of love between differing Christians. The Council have noted with interest the progress made in Scotland of the plans for Church Union and the increased strength of the movement in the Methodist family in England for the reuniting of their divided Churches. In the Mission Field the pressure of circumstances is leading members and leaders of the Reformed Churches to devise schemes that will foster co-ordination and outward Union. In all these cases we see the inward Unity of Faith and attitude finding expression in outward form. Unless there be unity in heart there can no union worth attaining and preserving. Those who unite must believe in the "One Lord, One Faith, and One Baptism."

In England the Lambeth Conferences have reached an *impasse*. The representatives of the National and Free Churches came face to face with the problem of organisation. They saw conflicting

views that cannot be reconciled held by some representatives of the National Church and the whole of the Nonconformist representation. We rejoice in the Unity of Faith that was dicovered during these conferences and believe that it must bear fruit in the future; but we are not surprised that the conflict between views of Apostolical Succession and the teaching of the Gospel on the question of what constitutes the Commission of Christ held by Ministers of the Word and Sacraments presented an insurmountable obstacle to agreement. We who hold that there is no sacerdotal caste in the Church, and that the theory of Apostolical Succession by tactual transmission of Grace finds no support in Holy Scriptures and the organisation of the Primitive Church, are convinced that there cannot be any outward Union that does not acknowledge the reality and authority of the Ministry of Grace exercised by those not episcopally ordained. The further study of the problem will make it plain that unless this be acknowledged as a fact in a reunited Church, Union cannot be attained. We believe that guidance of the Holy Spirit will lead Christian men to accept this Truth and by so doing remove the greatest obstacle to outward Union. As long as the clash of differing convictions remains all attempts at Union between those who hold the theory of succession by tactual transmission of grace as essential to ordination and those who reject it, must inevitably end in failure.

This *impasse* lays responsibility for further action upon the World's Evangelical Alliance, to commend its Scriptural principles of Truth and Love to the more serious attention of Christian leaders of all denominations. Its central position, and desire in 1926 as in 1846, to unite in witness and work all who follow the Lord Jesus Christ, and accept His Deity and His Atoning work, should appeal to all who desire fellowship and co-operation with others like-minded in all nations.

It cannot too often be stated that the pathway to Christian Reunion does not lie through organisation, but through the keeping of the unity of the Spirit in the bond of peace among the members of the One Body of Christ. This expands beyond all denominational tests and organisations. The proceedings of the Alliance on this first principle of Christian union have been increasingly useful. Such union is in accordance with the spirit of the Saviour's prayer for His disciples "that they all may be one."

UNIVERSAL WEEK OF PRAYER

For eighty years Evangelical Christendom has observed under the auspices of the Alliance the first complete week of the year as a Week of Prayer to God for blessing on humanity redeemed by the Sacrifice on Calvary. The Week of Prayer is little short of a modern miracle of grace. It is truly a World Call, and the Council thankfully report a response in 1926 beyond any observance of previous years. Nearly sixty countries, a "League of Nations" bigger than that of Geneva, co-operated with the Alliance. The letter of invitation included the signatures of sixteen Archbishops and Bishops, the Scottish Moderators, the heads of the Evangelical Free Churches, representatives of home and foreign Missionary bodies, and of interdenominational organisations in this and other countries. Throughout Europe, in non-Christian lands of Asia, in the villages of India as in the great towns of China and Japan, in tropical Africa, throughout North and South America, as well as in the Islands of the Southern Seas, and throughout the Anglo-Saxon world, different languages and tongues have offered the same thanksgivings, the same confessions, the same petitions, and have read together the same daily portions of God's Word; and this holy concert of praise and prayer widens annually and will become a factor of increasing importance in promoting goodwill between nations. It is part of the Missionary work of the Alliance, in which it has the whole-hearted co-operation of Missionary bodies in this and other countries, to make grants for the translation and circulation of the universal invitation and topics for prayer in foreign languages and dialects. Grants made in 1926 included the co-operation of the National Christian

Council of China, the Japan Book and Tract Society, the National Christian Council of India, the Christian Literature Society of Korea, also numerous grants to foreign branches and representatives of the Alliance in countries of Europe and the Near East.

SOME STRIKING REPORTS

Numerous reports from home and foreign centres, some of these accompanied by spontaneous thankofferings, have reached headquarters in London and testify to the immense spiritual value of the Universal Week of Prayer. From a Cornish village a Rector writes:—

I am sure you will be interested to hear of our Week of Prayer, which was in itself a great success. We had services each night in our Church school, followed successively by services in the five chapels. The Week of Prayer was felt to be such a blessing, and the power of God was so visibly present that at our last meeting a local preacher got up and said, "I have been led by others to ask if these meetings can be continued." We had, therefore, a fortnight of evangelistic services successively in the various places. The whole Mission was a great blessing, and one good old Cornishman said to me, "These meetings have been grand, I have never seen or felt anything like them for years." All the Ministers joined heartily, and we had some real revival times. Pendeen again put on its beautiful garments, and the Church of God went forth as one army. These meetings have united the Churches and broken down jealousies and envy. Sincere followers of Christ went forth with one accord and one aim. We are sure the fruit of unity will remain, and the results of our three weeks' service will not end in our joint meetings, but each church and chapel will be individually stirred to keep on. We have resolved to continue our united prayer meeting monthly, going to each other's meeting place.

The following reports from foreign parts are typical of many and evidence the gracious blessing of God on the unity manifest during the Week of Prayer in accordance with promise.

GREECE. Athens

The Holy Week of Prayer came round again with its uplifting and comforting influence, and has left behind much blessing in many souls. The two Greek Evangelical Churches here, the First and the Second had united meetings, coming together alternately in the two places of worship. The "Second" Church, of which I am the pastor, was permitted to meet last year in the Royal Chapel at the Old Palace. That, however, was a temporary arrangement, and after using it for ten months, we were ordered by the Government to vacate it, as they needed it to turn into a Court of Justice. So we had to leave it and go back to the refugee encampment building quite outside the city, and very far from the bulk of the audience. We are thankful, however, that the audience has not perceptibly diminished, although it is getting harder every day for the poor refugees to spend money on trams and buses. We are hoping and praying that a plot for building may be found in the city, and that we may be enabled to buy it, so that we may influence other people besides Evangelicals. This year the Week of Prayer was kept also for the first time in the Piraeus. Some decided for Christ, and asked to be organised into a regular Church. This was done several weeks ago, and they observed the Week of Prayer with fervency and joy. Yesterday at our regular service we had a collection taken specially for the Evangelical Alliance. Also the Piraeus Church took a similar collection, and I now enclose a cheque for £3 14s. 10d.

PERSIA. Isfahan

You will be glad to know that we have had a very helpful Week of Prayer here in Isfahan, the meetings being well attended right up to the end. The Week of Prayer makes a very great appeal to our Persian Church, and we look upon it as a regular part of our Church organisation. The meetings were this year taken chiefly by Persian Christians, though we had an Armenian to conduct one meeting and a Hebrew Christian on Saturday, and I took one meeting myself. It is difficult to arrange time to get all our people together for a week, as the men are at work and cannot easily come in the afternoons, and the women could not come out at all in the evenings; but in spite of difficulties we had from thirty-five to forty Persian Christians daily, besides missionaries, and they took up the intercession topics very heartily. Friday's topics seemed to touch the parents very specially, and some were moved to tears. I think the topics went home to many.

CHINA. Chefoo

It is my pleasure once again to send you a draft for £5 2s. 9d., being the result of our collection taken at this year's Week of Prayer. We had an exceptionally good time, the attendances kept up well right through the week, and the spirit of prayer was poured forth in no small measure, so that all who attended felt that it was good to have been there.

AFRICA. Gambia.

There was much thought, some discussion, and earnest prayer in preparation for the keeping of the Universal Week of Prayer in Bathurst. Those who concerned themselves were Anglicans and Wesleyans of three local congregations. Definite steps were taken in a little weekly Christian fellowship meeting, interdenominational and devotional, to secure programmes, hymnals, and to arrange places, hours and leaders for the meetings (a minister in each case). An early hour, 4.30 a.m., was chosen, to enable men to come without interference with work hours, and each of the three churches was twice visited. I think I am right in saying that for the first time a Satur-

day was arranged for. The three churches represent almost one thousand members. A more intelligent interest appeared to be manifest than in several previous years. It had been resolved also to conduct a series of evangelistic services in the following week; and it was believed that blessings received in the Week of Prayer would overflow in the attempt to reach others. Evangelistic meetings were conducted by the same ministers.

AFRICA. N. Transvaal.

As is our custom—and it has been with us an institution all our twenty years here—we held the Week of Prayer, and the meetings gave us a fine lead into the work and activities of the New Year. Thirteen souls surrendered to the Saviour as a direct result, not to speak of many who were quickened. At every established out-station meetings were held, and in every case the reports are cheering.

S. AMERICA. Supernaam River (British Guiana).

The Week of Prayer was duly observed by us on the Hill. The suggested topics were all used, and meetings held nightly, when a deep interest was manifested by those who attended and took part in the prayers. The daily portions were also observed at family worship as well as at the meetings. Year by year a deeper interest is being manifested as the people get more and more accustomed to the annual observance.

GERMANY. Frankfort-on-Maine.

We in Frankfort had very large meetings daily in our French Reformed Church, all seats taken, besides in ten different places in the evening, and on Wednesday at my Vereinshaus Nord Ost in the great hall, a large meeting, when the different denominations joined, and five representatives gave ten minutes' addresses. On Sunday, the 10th, in the afternoon, as usual, in the Christiankirche, from 5.30 to 7.30, Communion Service, to which all who love the Lord Jesus Christ as their only hope for this life and the life to come, had been invited.

JAPAN. Osaka.

About fifty were present each night at our meetings for observing the Week of Prayer. Many earnest prayers were offered, and showers of blessings came down on every soul there present.

CANADA. Morden (Manitoba).

The Week of Prayer was observed in Morden, all the Churches uniting. The attendance was larger than any previous year, and the spirit was good. I enclose ten dollars for the work of the Alliance.

No tabulated report has come to hand from the United States of America, but the Council thankfully record the continued co-operation of the Federal Council of the Churches of Christ in America, who reprint and circulate the letter of invitation and the universal topics to the whole of its constituent Churches in the U.S.A., representing some fifteen million church members. A welcome communication was received from the President of the "Great Communion Prayer League" in America, conveying an assurance of co-operation, and adding, "the invitation this year is one of the best that has ever gone out, the most comprehensive, the most concise, and the best worded,—in fact, a religious classic."

"GOD'S CALL TO THE NATION"
QUEEN'S HALL MEETINGS

A moving appeal to the Nation by the Archbishops and Free Church representatives on Armistice Day touched the hearts of many and stirred high impulse and resolve. Armistice Day seemed to indicate the presence of a new national spirit, a more sober facing of facts, and the realisation of a call from God to the Nation to seek Divine wisdom to meet the serious situation that exists. The Week of Prayer afforded opportunity for the Council to arrange two great united devotional gatherings at the Queen's Hall, W., on Wednesday, January 6th, when the platform was representative of our national religious life and work. The Rev. the Hon. W. Talbot Rice, M.A., presided at the afternoon meeting, and Sir George King in the evening. Messages full of spiritual impetus and power were given by the Rev. W. Graham Scroggie (of Edinburgh) and the Rev. Samuel Chadwick (Calver, Sheffield). These meetings left a deep impression that the thing of vital importance for the Nation in these tremendous days is the whole-hearted consecration of all believers, which begins, continues, and is perfected by Prayer.

BRITISH EMPIRE EXHIBITION
UNITED EVANGELISTIC CAMPAIGN

When the British Empire Exhibition was closed in 1924 no one anticipated its re-opening. The decision some months later to hold a second Exhibition in 1925 led the Council to open negotiations with the authorities for a more central and suitable site for our Campaign Bungalow. God graciously answered prayer in this connection, and an attractive site was allotted to the Alliance, furnishing a new and wider

scope for a United Evangelistic Campaign. In addition to forming a centre for rest and fellowship the daily work at the Bungalow was designed to preach the Gospel of Christ as the power of God unto Salvation to every one that believeth. No attempt was made to tabulate statistics, but the weekly reports of the Superintendent, Dr. Hooper, and the signed Visitors' Books provide evidence that very many visitors to the Exhibition from all parts of the world made use of the Bungalow, there being notable cases in which, during conversations, testimonies were forthcoming that some who came for sightseeing went away in realisation and possession of their greatest need, personal faith in Christ as Saviour and Lord. Numerous organisations, Missionary and otherwise, co-operated with the Alliance in the daily staffing of the Bungalow, a manifestation and presentation of Christian Unity in keeping with our aims. A daily united Prayer Meeting was maintained throughout the Campaign, and opportunities were used by the distribution of suitable Christian literature, and personal work, to further the objects of the Campaign among the Exhibition staffs, including the native sections. Before the Exhibition closed a "Bible Day at Wembley" was organised, which included a great gathering in the Exhibition Theatre, attended by over 1,000 visitors, the Chair being taken by Lt.-Col. Sir Henry McMahon, G.C.M.G., G.C.V.O., K.C.I.E., C.S.I., a member of the Exhibition Board of Management. This occasion, which received the willing aid of the Exhibition authorities generally, afforded opportunity to impress the fact that the Bible is the secret of our Empire's greatness. The whole Campaign closed without debt or deficit of any kind, and the Council were able to arrange for the sale of the Bungalow for use in an Evangelical Church of England parish, where its primary object to uplift the Lord Jesus Christ as Saviour and Lord of all power and life will be maintained. They cordially thank all who co-operated, and make special mention of the excellent spirit and self-sacrificing labours of Dr. Hooper, who throughout the Campaign was indefatigable in service as Superintendent at the Bungalow. The British Empire Exhibition is now a fact of history, but its valuable lessons will live on, and with them will ever be associated the witness which the United Evangelistic Campaign provided to Christian Unity and the power of the Gospel of Christ.

THE CHALLENGE TO THE REFORMATION

Following up the great Royal Albert Hall Meeting on March 31st, 1925, the Council have had under continuous review the present concerted attack upon the Reformation by Anglo and Roman Catholicism. The great need of the hour is to convince people generally that an organised conspiracy is at work in this country to undermine and overthrow the Protestant Faith established by the Reformation Settlement. There can be little doubt that the hope is ultimately to secure a change in the Coronation Oath which the Sovereign is legally bound to make, affirming and maintaining the Protestant Faith in this Realm. The fact that the movement in the Church of England for Prayer Book Revision is, after twenty years, approaching completion, has been made the opportunity by Anglo-Catholics, to press arrogant demands for the authorisation of Reservation of the Sacrament and other methods of Eucharistic worship associated with the Roman Mass and repudiated at the Reformation. The proposals are now receiving the attention of the Archbishops and Bishops, whose report is expected in the Autumn. Their report will be considered and voted upon by Convocation and the National Church Assembly before being submitted for the approval of Parliament. The situation constitutes a very grave crisis, and the Council fully realise the need to be prepared to contest in Parliament if necessary any Measure which, under cover of Prayer Book Revision, may seek to introduce into our National worship a counter-Reformation by the sanction of mediæval doctrines and practices. They have, therefore, consented to convene a second great Royal Albert Hall gathering, to take place on June 1st, when the Chair will be taken by the Rt. Hon. Sir William Joynson-

Hicks, Bart., M.P., and representatives of the Church of England and the Free Churches will take part in the Demonstration.

A PROTESTANT CONCORDAT

The need is urgent to arouse more public interest in this attempt to obtain national approval for a counter-Reformation, and the Council realising the central position of the World's Evangelical Alliance, have also responded to appeals for its services to instruct and warn the Evangelical Free Churches that vital truth is at stake and a new epoch entered upon in the struggle between the forces that represent Gospel freedom and Sacerdotal Exclusiveness. With the helpful and wise co-operation of the Rt. Rev. Bishop E. A. Knox, to whom the whole body of Protestants in this country is laid under obligation, conference between Free Church leaders on the subject has been opened, and already they have shown themselves prepared to resist by all lawful means any proposals in Parliament for the permissive use of doctrines or allied rites and ceremonies in the National Church rejected at the Reformation as superstitious, or opposed to Holy Scripture.

ROMAN CATHOLIC PROPAGANDA

The course of events has given an impetus to the Roman Catholic conspiracy for the Conversion of England. Taking advantage of the hospitality afforded their numerous orders and exiles in a Protestant country where Religious Liberty is the birthright of all, and strenuously opposing similar privileges to Protestants in Roman Catholic countries, they are making use of aggressive tactics for the realisation of their aims. The Press has become a powerful ally. Their schools, convents (still closed to inspection), philanthropic organisations, and Decrees, such as "Ne Temere," are all directed to the subversion of the Protestant Faith, and organised to challenge and resist any approach of Evangelical or Protestant freedom or co-operation. It is to be feared and regretted that some Protestant Missionary organisations evidence indifference to the errors of Roman Catholicism in this and foreign countries rather than protest and desire to help those struggling to free themselves from its power. The situation calls for re-organisation of our Protestant forces, and for a more comprehensive union of Evangelical and Protestant Churches and Christians to meet the coming and final struggle, which cannot long be delayed. The Council urge upon all Members and friends of the Alliance the pressing duty of still more active effort to maintain Evangelical Truth. Spiritual freedom is imperilled. Action must be individual as well as collective, and the place and power of Prayer in the present crisis needs emphasis.

SUNDAY PROTECTION

Pursuing its Sunday Protection Campaign the Alliance during the past year has been vigilant and active both in witness and work. Attention has been paid to the argument often advanced that Sunday Observance is a duty which some wish to impose on the masses without themselves setting the example. Intensive and successful effort was also directed to withstand a demand for the Sunday opening of the British Empire Exhibition. Letters have been communicated to the Press and correspondents replied to. Steps also have been taken to increase the alarm evident among trade organisations and unions at the increasing demands for Sunday recreations and trading, which imply seven days a week work for some sections of the community. The Council have had the subject continuously under review and no opportunity has been lost of urging upon responsible authorities their duty both to God and the Nation to maintain Sunday as a Day of Rest from all unnecessary labour. Those who know what is taking place cannot fail to observe that a well organised campaign for the secularisation of the Lord's Day is in progress. It calls for continued vigilance and effort, which the Alliance shares with other interests devoted to Sunday Protection.

THE PERIL OF BOLSHEVISM

Bolshevism is by no means confined to Russia. It is directed to propaganda work undermining all forms of the Christ-

ian religion, and has numerous allies. In England the Communist Sunday Schools are propagating caricatures of the Christian Faith. The Alliance as opportunity offered has joined with other Christian organisations in making representations to official quarters where the whole question, which carries political as well as spiritual significance, has been under consideration. Statements that the Bolshevist government in Russia is prepared to concede complete religious freedom have to be read in the light of the recent Soviet decree ordering the removal of books from libraries in terms which direct that "the section on religion must contain solely anti-religious literature," the whole decree being bitter in its opposition to Christianity.

CONTINENTAL WORK

In spite of the heavy pressure of home interests and organisations the Continental and Foreign work of the Alliance has not suffered. It has been a year of strenuous effort on the part of the British Organisation to encourage Continental Branches and to serve the interests of the Missionary Bodies of this and other countries. The note of thanksgiving is called forth for opportunities by deputations, grants, and in other ways, to further fellowship and co-operation among Protestants in countries of Europe and the Near East. Post-War conditions have developed a situation in which the Alliance has been able to do much and hopes to do more to strengthen Continental Protestantism. It has been stated that "France won the War from the military standpoint; England, from the political; America, from the economic; the Slav, from the racial; the Jews, from the cultural; the Roman Catholics, from the religious." Facts are facts and must be treated as such. Czechoslovakia is, perhaps, the only country in which a Protestant awakening has invaded Roman Catholicism and created a new atmosphere concerning which mention is made later on in this Report.

RELIGIOUS LIBERTY

The Council have given careful attention to representations and appeals which have reached them touching freedom of conscience in religious matters in Roman Catholic countries where Protestants are often the victims of intolerance and persecution.

The situation in Malta remains unchanged. Steps were taken to oppose a Petition presented to H.M. the King from the Malta Parliament praying for the alteration of Section 56 of the Letters Patent (1921) which granted the new Constitution for Malta. This Section maintains religious liberty on the Island and reads as follows :—

> (1) All persons in Malta shall have full liberty of conscience and the free exercise of their respective modes of religious worship.
>
> (2) No person shall be subjected to any disability or excluded from holding any office by reason of his religious profession.

In their Petition the Senate and Legislative Assembly of the Island prayed that this Section should be amended in the two following respects :—

> (1) That a statement be embodied in the first paragraph of the Section declaring that "the Religion of Malta is the Roman Catholic Apostolic Religion."
>
> (2) That the second paragraph of the Section should be so modified as to allow persons to be excluded by reason of their religious profession from holding appointments in the Departments of Public Instruction and Education.

The Council are thankful to report that the Colonial Secretary found himself unable to advise the King to accede to these requests, and a reply to that effect was forwarded to the Petitioners through the Governor of Malta.

The persecution of Baptists in Roumania has also received attention by the Council. In Roumania religious liberty is guaranteed in the Constitution, but the well-known opposition of the Greek Orthodox Church to all religious effort outside or within her own fold is responsible for disabilities to Protestant Churches which have become intolerable, and the situation is still receiving attention.

In Spain, since the commencement of the Military Dictatorship religious liberty has suffered repression. The constitutional guarantees have been suspended,

and the articles which bear on the liberty of meetings, the freedom of the Press and of public speech, and others which affect Evangelicals, are not in operation. Notable cases of persecution of Protestants have come under the notice of the Council. The Governor of the Province of Soria imposed a heavy fine on two Evangelicals for singing hymns and the Evangelical Press was forbidden by the Censor to draw attention to the fact and discuss its importance. The two men condemned sung the hymns within their own home. At Alicante the usual procession of children with their banner and a band was prohibited, and in Soller a burning of Protestant books publicly took place. The Spanish Branch of the Evangelical Alliance uses all its influence to urge the Government to restrain local authorities from these and similar actions, but finds it difficult to get its complaints fully considered. The Church of Rome supports the Dictatorship and its actions and therefore gives its sympathy to the work of repression. Nevertheless, Spanish Evangelicals are determined to press forward; they utilised the opportunity afforded by Lent to hold meetings in their own Churches and Halls, where the chief differences between Romanism and New Testament Christianity are being faithfully set forth. The day will come when restrictions will be removed and then the Spanish Evangelical Alliance will undertake a still more energetic campaign in support of complete religious liberty. It is assured of hearty support from the British Organisation.

Other countries where Protestants suffer disabilities have received attention from the Council during the year, and in some efforts to assist the Protestant Churches are still in progress.

CONTINENTAL PROTESTANTISM

The Council feel that the whole question of Continental Protestantism needs reconsideration in England. The Papacy is increasing its efforts to regain temporal power, and most of the New States of Europe are pursuing a distinctly Roman Catholic policy. In Germany, the land of the Reformation, Protestant institutions have had to be closed, while Roman Catholic schools are being opened. In Poland Protestants are scarcely tolerated, being laid under disabilities through Roman Catholic influence in political circles. The grave situation is not helped by Ecumenical Conferences which bear the impress of ecclesiastical designs and are inclusive of Anglo-Catholics and others who labour in this country and elsewhere to re-introduce the Mass and a counter-Reformation. If an impact is to be made on the present deadweight of Roman Catholic political predominance in Europe the Protestant Churches must be awakened to the fact that their primary duty is to preach the Gospel as such and to build up believers in the apostolic faith. A halt must be called to movements which, embracing extreme sections of the Anglican and Eastern Churches, contemplates through Conversations at Malines or elsewhere reunion with the Church of Rome unreformed and unregenerate. In fact Protestantism, if it is to survive in Europe, must return to its first love and, if necessary, endure persecution for the sake of its martyrs, its heritage, its principles, and the pure Gospel of Christ. The Council note with thankfulness the prominence given to the subject and resolutions adopted at the Llandrindod Wells Meeting of the National Council of the Evangelical Free Churches (March, 1926). It is possible that during the next few years injury may come through a lack in England of more generous and serious interest in the struggling Protestant Churches of Europe, and thus irreparable injury may be done to the higher interests of the Nations. It will be a grave misfortune if for any reason Continental Protestantism flags or fails. Our duty is to stand by our fellow servants of God in their day of difficulty and trial. England has a special duty to the Continent in matters of the soul, and the Council hope the central position and appeal of the World's Evangelical Alliance will evoke increasing support for those of its funds which are specially allocated to Evangelical and Protestant interests in various parts of Europe.

DEPUTATION TO SPAIN AND PORTUGAL

The Rev. J. Chalmers Lyon, of Trinity Presbyterian Church, Hampstead, one of the Hon. Secretaries of the Alliance, and the General Secretary, left London on May 26th on a deputation visit to Spain and Portugal. They were absent three weeks, during which they travelled nearly 5,000 miles and visited Madrid, Barcelona, Valencia, Badajoz, Seville, Lisbon, and Oporto. It was a source of gratification to the Council to receive and accept this cordial invitation to the British Organisation to send a deputation to the Peninsula Churches. Strong branches of the Alliance exist both in Spain and Portugal, and it was with the hope of being able to render further help to them that the visit was undertaken. They received a cordial welcome in all centres visited, and were able to discuss with the national Committees of the Alliance in Spain and Portugal matters affecting Evangelical interests in both countries, also suggestions for rendering further help to the Peninsula Churches in their fight for freedom and their labours for the furtherance of the Gospel of Christ. A detailed report of the deputation was included in EVANGELICAL CHRISTENDOM for July-August.

PROGRESS IN FRANCE

The French Branch of the Alliance (Alliance Evangelique Francaise) is able to report steady progress throughout the year. Acknowledging a grant from the Council the Secretary, Rev. Andre Monod, states :—

> Will you tell the Council that we greatly appreciate the privilege of our co-operation with the British Organisation of the World's Evangelical Alliance? Though our work is not growing as your own work in Great Britain we have succeeded in making the Alliance again an asset and a blessing in centres where Churches of different denominations exist. As you know, the first meeting which was held in our building was an Evangelical Alliance Committee Meeting, which our President, Pastor Christol, opened by a Thanksgiving Prayer.

A recent visit to London by Pastor Monod enabled the Council to receive further information concerning the progress of Alliance interests in France. The Universal Week of Prayer is widely observed throughout the country and is a cementing influence among the Evangelical Churches generally. Through Pastor Monod's activities the universal programme in French is circulated also to the French Colonies and other French-speaking parts of the world.

THE DUTCH BRANCH

Cordial greetings have been exchanged with the Committee of the Dutch Branch, and an invitation to send a delegate from the Council of the British Organisation to their Annual Conference at Zeist in June next has been accepted.

THE GERMAN BRANCHES

Correspondence with the German Branches of the Alliance has continued. The Council are thankful to know that the spirit and aims of the Alliance are being maintained and furthered. Alliance Conferences have taken place in many cities and towns, notably the Blankenburg Alliance Conference, attended by as many as two thousand believers and fully maintaining the deeply spiritual teaching which for many years has made this annual convention conspicuous in Germany. Count Bernstorff, Fraulein Von Weling, Dr. Baedeker, General Vribahn, Herr von Thiele Winkler, Baron Thuemmler, and others associated in past years with Alliance interests in Germany have all entered the presence of the Saviour they loved and served in an atmosphere of Truth and Love which they breathed and radiated. Others now carry on their work, in the same spirit and with the same message, and seek to further among the Evangelical Churches and Christians of Germany the Alliance motto "Ein lieb wir sind in Christo." A wide-spread observance of the annual Week of Prayer is reported from Germany.

CZECHOSLOVAKIA

No country has made such progress in religious liberty during the past eight years as that under the Government of President Masaryk and his Ministers. Recent deputations from the British Organisation of the World's Evangelical Alliance have

helped to strengthen the hands of the Evangelical Churches in the responsible task to which full religious liberty has called them. A million adherents of the Church of Rome have left that Church since the War, and nearly 100,000 of these have joined the Evangelical Church of the Czech Brethren, while others have joined sister Churches or formed themselves into a new organisation called the National Church of Czechoslovakia. The Alliance spirit permeates all Evangelical interests in Czechoslovakia; its Week of Prayer receiving cordial support. They commend the call from Czechoslovakia to Christians in Great Britain in the hope that further generous help may be forthcoming to meet pressing needs for Pastors and teachers, and for copies of the Scriptures, that the many thousands in the towns and villages who have left the Roman Catholic Church may hear the pure Gospel and read for themselves the Word of God.

TRANSYLVANIA

The Council have rendered some assistance to Transylvania, where the Alliance of Gospel Workers (which is the Transylvanian Branch of the World's Evangelical Alliance) is active, by pen and tongue in the work of evangelisation. A recent report from Dr. Tompa Arthur speaks of Gospel meetings in various districts, often crowded, and of centres calling for Christian literature and for the preaching of the Gospel of Christ. The need is for more trained evangelists to visit villages and towns, especially during winter months, when the people are not in the outlying fields and rural districts.

ESTHONIA

The Council have made themselves responsible for a grant of £150 per annum to Rev. Adam Podin, in addition to paying his travelling expenses; and is supplied by the British and Foreign Bible Society with all the Scriptures and books he requires for his work of Prison Visitation at a special discount of 50 per cent. They have also helped his mission to the lepers on the island of Oesel. Mr. Podin is the only man who ministers to the welfare of the lepers in Esthonia, and his work, as his reports testify, is very warmly appreciated. They have no other friends to visit them. Remarkable conversions have taken place and the work is altogether unique of its kind. Readers of EVANGELICAL CHRISTENDOM follow with deep interest Mr. Podin's letters as they appear. His work in the Prisons is marvellously blessed, and receives the warm sympathy of the Prison officials and the gratitude of prisoners, among whom, many condemned to life sentences and some to death, there have been many cases of evident conviction of sin and acceptance of the Saviour. It has been a privilege also to help Mrs. Podin in her Sunday School and Orphanage work. In a recent letter Mrs. Podin writes: "The work among the women has prospered. I have every week women's meetings, and Bible Classes once a month, also a Mission Prayer Meeting, a youths' Bible Class and Sunday School. I know you would like to hear of my little Orphanage, where we are experiencing God's richest blessing upon our work, for He has promised to care for the fatherless and the motherless. We have now ten children, a Matron and her helper, a girl from our Seminary whom I have specially trained. We cannot accept more children as the house is too small, but we have put the matter before the Lord that He will give us the money to build a larger one."

THE MALTA MISSION

Reference to the situation in Malta appears under another heading. The agents of the Alliance have continued their work on the Island, which has been under special review by the Council. Progress can be reported, and it is hoped shortly to arrange with the B. & F. Bible Society for the printing of new portions of the Holy Scriptures in Maltese, the translations of which have now been completed.

ARMENIA, AND CHRISTIAN REFUGEES IN THE NEAR EAST

During the year a new crisis arose in the Near East, and Mosul Province (Iraq) became the centre of resumed massacres

and brutalities inflicted by the Turks on Assyrian and Chaldean refugees from Turkey to Bersevi and Zakho. They have been driven from their mountain homes in the disputed area of Mosul by the Turkish Government, and are suffering for their friendship and help to the Allied cause, and, perhaps, more especially for their partiality to Great Britain. The Chaldeans are members of the Uniat Church in communion with Rome, while the Assyrians are members of the ancient self-governing Church which has maintained its independence for centuries under all manner of persecutions. The Evangelical Alliance in earlier and later years has sought to share the distress of the Armenian and other Christians, ever the prey of Turkish hatred and inhumanity. In the present distress the Council have sought to bring the influence of the Alliance to bear upon the situation through co-operation with the Friends of Armenia. Special assistance was given in the arrangement of the largely attended and united meeting at the Kingsway Hall during January, and in other ways the Alliance has maintained its early and later efforts to express Christian sympathy with these persecuted people. The political aspect of the situation is a difficult one, involving more countries than one, and calling for concerted pressure upon Governments, especially the British Government, to see that justice is given to these Eastern Christians, their wrongs redressed, and that they should be guaranteed protection from Turkish persecution, and a place of safety under all circumstances where they can worship God in accordance with their own consciences and customs. It is difficult to estimate all that is occurring in the Moslem world; on the one hand intensified efforts to propagate its religion, even in our own country and Empire, and on the other the impact of modern civilisation on Islam, which is bringing alterations that modify profoundly its outlook. The situation lays Missionary effort in Moslem lands under new responsibility; mere disintegration of Mohammedanism may prove a greater evil than continuance unless the peoples hear the Gospel of Christ.

OTHER MISSIONARY INTERESTS

The Council shared with other bodies fraternal interest in the impressive World Call of the Missionary Council of the Church of England and forwarded the following message to the gatherings which took place at the Central Hall, Westminster, during the last week of January, at which delegates from all the Dioceses of England, also Wales and Ireland, were present:

> "The Council of the World's Evangelical Alliance sends greeting to the World Call to the Church Conference now assembled at the Central Hall, Westminster, and prays that the Divine blessing may richly rest upon its deliberations."

It is the privilege of the World's Evangelical Alliance to have the co-operation of all Missionary Bodies, and its desire to help in every way possible their work for world evangelisation.

MISSIONARY REUNIONS

Under the title "Around the World with the Missionary Societies," the monthly series of Missionary Reunions at the Alliance House have been maintained, with increasing interest. The following societies have been represented:—Egypt General Mission, Medical Missionary Association, Sudan United Mission, Spanish and Portuguese Church Aid Society, Spanish Gospel Mission, Church Missionary Society, National Christian Council of China, Heart of Africa Mission, Friends of Armenia, the Moravian Missions, and the Omi Mission, Japan.

GRANTS

Grants in connection with the Universal Week of Prayer, and for other purposes, have been made during the year to the Spanish Evangelical Alliance, Japan Book and Tract Society, Christian Literature Society of Korea, National Christian Council of China, Transylvanian Alliance, American Board of Foreign Commissioners, National Christian Council of India, Alliance Evangelique Francaise, The American Press (Beyrout, Syria), also to representatives in Bulgaria, Iceland, and Russia.

DEPUTATION

The General Secretary has visited various centres to give assistance to local Branches and representatives, and to speak on behalf of the work of the Alliance. Increasing organising and detail work at Headquarters is now, however, so exacting, and the need for a wider presentation at home of the aims and objects of the Alliance so urgent, that the Council realise the importance of making provision for additional help to the General Secretary in his great responsibilities of office. This, however, is dependent upon the largely increased income which is so necessary, and which the Council commend to the prayers and generous giving of Christians everywhere.

For more than twenty-one years Mr. Gooch has fulfilled his duties, with conspicuous success, and the Council have caused to be placed upon the Minutes of their proceedings a unanimous Resolution recording their sense of gratitude for the work which under God he has been able to accomplish, and expressing the hope that he may long be spared to further its interests, at the same time assuring him of their affectionate and hearty support.

LIVERPOOL AUXILIARY

The Council heartily thank the Committees of all home and foreign Branches for their whole-hearted co-operation to continue and extend the usefulness of the Alliance. Its distinctive work was never more needed than in these days, when error wears the robes of truth, and our Evangelical heritage is attacked by many enemies. Their special thanks have been forwarded to the Committee in Liverpool, under the Chairmanship of Mr. Thomas A. Leigh. The association of Liverpool with the work of the Alliance dates from 1845, the year preceding its formation in London; a notable conference which took place in 1845 at the Medical Hall, Liverpool, under the presidency of the Rev. John Angell James, suggested that an Alliance on a Scriptural basis should be formed to promote Christian Unity. It was in the following year, at Freemasons' Hall, in Great Queen Street, London, that the Evangelical Alliance was founded, in the presence of some 800 delegates from all parts of the world.

THE IRISH BRANCH

The following Report has been received :—

During the past year the Irish Branch arranged for a series of Bible Lectures in Dublin by Rev. D. M. McIntyre, D.D., Principal of the Bible Training Institute, Glasgow. These were given in the Metropolitan Hall, on October 20, 21 and 22, afternoon and evening, and were much appreciated by many to whom they were of real spiritual benefit. The evening series on "The Course of Revelation" were well attended. On the first day of Dr. McIntyre's visit, the General Secretary of the Alliance, Mr. H. Martyn Gooch, was present, and delivered two impressive addresses on the subject of "Christian Unity." A social meeting was also held on this day, to which ministers and friends in sympathy with the Alliance were invited. The Universal Week of Prayer was observed by United Meetings in Dublin, and also in suburban centres. Meetings also took place in Limerick, Ballinlough, Cork and elsewhere. Copies of the Invitation and Topics were sent to almost all the ministers in the Free State and to several in the six county areas, and we have reason to believe that in many of the isolated parts of Ireland individuals and small groups of "two or three" joined us around the Throne of Grace.

St. Patrick's Day has for many years been observed by us as a Day of Prayer for Ireland; and this year we had a special meeting, which was well attended, notwithstanding the fact that the day is a Bank Holiday, when many prefer going away from the city. The meeting was conducted by Rev. J. A. Duke, B.A., Rev. R. Bird, M.A., D.S.O., and Rev. J. Bruce Wallace, M.A.

We take this opportunity of congratulating Rev. R. K. Hanna, M.A., a member of our Committee, who is now Moderator-Elect of the Presbyterian Church in Ireland.

We have lost in recent years many valued friends and supporters by death and removal, and regret that others are not coming forward to fill the vacant places. We realise, however, that all the Protestant Churches here have been passing through a particularly difficult time, with a dwindling population and increased cost of maintenance; but we look forward with hope to brighter times, and notice with thankfulness many signs of closer unity and co-operation on the part of the Protestant Churches.

PUBLICATIONS

The publications of the Alliance during the year have included a series of ten pamphlets on the subject of The Reformation. These are being widely circulated, and the Council commend them to still more extensive circulation. EVANGELICAL CHRISTENDOM, the magazine of the Alliance, continues to find wide-spread commendation, and numerous letters have been received from widely separated parts, expressing gratitude for its helpful and consistent presentation of a world survey of Christian Union.

INCOME AND EXPENDITURE

The ordinary income for the year, including subscriptions, donations, and collections, amounted to £3,460. Legacies amounted to £2,300, of which £2,100 has been carried forward to reserve funds. An amount of £1,016 was brought forward from the previous year. It has been necessary in order to meet expenditure, to transfer £250 from the Emergency and Thanksgiving Fund, which is now exhausted. The expenditure for the year has been £4,458, apart from the amount carried forward to reserve funds, and a balance of £471 is carried forward, of which amount £200 represents a legacy paid on March 31st.

This Report has raised and maintained the note of thanksgiving. While the financial position of the Alliance has been and must be a cause for anxiety until its income is largely increased, the Council gratefully and thankfully acknowledge the help of all supporters, some in distant lands, whose gifts have enabled the year to close without a deficit. Redoubled efforts will be necessary if the Alliance is to meet a world situation calling essentially for its influence and work. The Council turn in praise to God for all His goodness during the past year, as during the past eighty years.

IN REMEMBRANCE

Since the 1925 Report the Alliance has lost through death a number of devoted Members and friends, including some whose attachment to its principles and aims covered a long period of years and notable services to its work. Among these the Council mention the names of the Rt. Rev. Bishop Cassels, of Western China, the Hon. Mrs. Alister G. Fraser, the Hon. Louisa Kinnaird, Prebendary C. J. Procter, M.A., Rev. F. A. Rees, Colonel H. G. Macgregor, Mr. A. Boake, Mr. Arthur W. Sutton, Mr. George Higgs, Mr. William Soltau, Mr. James Griffiths (Melbourne), Rev. M. B. Moorhouse (Bath), Commander A. S. Mills (Cromer), Mr. Arthur J. Hill (Torquay), Mr. C. T. Hooper (Port Said), Rev. M. Cheyne Richardson, and Mrs. Henry Wakefield.

Some new Members have been enrolled, also new Subscribers, but the need for a widely extended Membership Roll is urgent. The Council appeal to all who read this Report to join as Members of the British Organisation, or otherwise to further its work by subscriptions or donations. In its eightieth year, in the presence of manifold evidences of God's presence and blessing on all its operations, they close their Report with the note of Thanksgiving with which it opens, and joyfully go forward with renewed faith and prayer to the tasks of the future.

[All wishing to join the Membership of the World's Evangelical Alliance, ladies as well as gentlemen, are asked to communicate with the General Secretary, 19, Russell Square, London, W.C. 1. Telephone: Museum 0019. Telegraphic Address: "Christendom—Westcent—London."]

Reunion Notes.

The Albert Hall Meeting

Those who are most experienced in the difficulties that beset any organisation responsible for an Albert Hall Evening Meeting best appreciate the real triumph of the gathering of June 1st. It owed its success to the wide-spread conviction that a great principle is at stake. At last the Evangelical Community recognises the dangers that threaten Gospel Truth. The thousands that assembled met at great inconvenience, in many cases, because they saw the duty of making clear the determination that the Reformation must not be undone. They would be the last to say that any movement—no matter how venerable or esteemed—has permanent value in itself. The Reformation deserves the strongest efforts to maintain its principles because the teaching that lies at its root is Scriptural. The appeal was not to the statements made by the Reformers as Reformers, and the work done by the Movement as a Movement, but to Holy Scripture and the words of Our Lord and the Apostles. Those who spoke and those who listened were one in spirit, for they had the bond of loyalty to Christ and to the revealed Will of God in the pages of Holy Writ. Men and women saw that in the proposals to introduce into the Services of the Church of England doctrines foreign to the mind of Christ and His Apostles Anglo-Catholics were engaged in a task that would drive men from God into following a man-made religious system that has had its fruit in gross superstition and tyranny over the minds and consciences of Christian men and women. It was felt that there must be no return to the corruptions of the Middle Ages. The purity of the Faith in the National Church must be maintained. This is a matter of life and death for Evangelical Christianity. Is Christ to reign or are we to place between Christ and the human soul the corrupt following of the Apostles?

Ecclesiastical Bolshevism

Sir William Joynson-Hicks was entirely right when he raised voice against "Ecclesiastical Bolshevism" by which he meant the incursion into the Church of England of the teaching and the practices that Church was called into its present form to resist. There is a cleavage wide and deep between Rome and England as represented by the Churches that bear their respective names. And to-day there is practically no distinctive practice of the Church of Rome that does not find a place in a parish Church in England. In the Sixteenth Century the outstanding subject of difference between Rome and England was the Mass. The formularies of the National Church did all that the wit of man could devise to exclude from the services of the Church the distinctive teaching of the Mass and changed the Mass into a Communion. It did this because it rejected the sacrificial doctrine taught by Rome that Christ is offered in the Mass for the remission of sins of the quick and the dead, and the doctrine of Transubstantiation and teaching akin to it that proclaims the local Presence of Christ in the consecrated elements. Now the word Mass is openly applied to the Communion Service of the Church of England by the Bishop of London. The Roman Doctrine of the sacrifice is held by hundreds of the Clergy, and it is impossible for the ordinary worshipper to distinguish between the Mass Service in some Anglican Churches and the similar service in the Roman Church. And does not the movement which, in opposition to all law and all the teaching of the formularies, introduces this doctrine and these practices into the Church of England merit the name "Ecclesiastical Bolshevism"—an utter contempt for law and solemn obligations—a determination to uproot what has been at the foundation of the Anglican tradition, and substitute for it the Roman tradition that had been abandoned? There has been no change in the formularies to warrant this, and the Bolshevists act as if everything had been altered and that Roman doctrine without Roman discipline of its clergy had been restored in the Church of England. This thought lies behind the speeches in the Albert Hall.

Timeliness of the Meeting

The meeting has been described as unfortunate. There appears to be in the minds of some people the idea that everything which favours the adoption of Reservation as part of the practices of the Church of England is always "timely," whereas anything that shows deep resentment to the restoration of the practice is untimely and unfortunate. The Bishops met in June to settle the form Prayer Book Revision would take. In May there was published a Report of a conference held in Farnham in which the reservation of the Sacrament for the communion of the Sick and others was advocated by the majority of the speakers. The Conference was held in October and the Report was not published until the eve of the Bishops' Meeting in Lambeth. We do not know why the delay took place, but the coincidence of the appearance of the most authoritative plea for Reservation that has yet been put forward, on the eve of the deliberations of the bishops, is extraordinary, if it was not meant to influence their discussions. Why then should the Albert Hall meeting be described as untimely when it simply put before the public the reasons why British Evangelicals refused to accept any proposals that restore Reservation to a definite place in the teaching of the Church of England? Surely the laity of England have a right to make their convictions felt, especially when it has been publicly stated that the most extravagant statements on desire for Union with Rome have not been met with any opposition in England? Instead of being untimely the meeting was most timely.

Logic, Good and Bad

Bishop Knox who received a rousing welcome at the Albert Hall, referred to the contempt for logic shown by the members of the Conference and said that the logic of Dr. Darwell Stone was good. Dr. Stone argued that the reverence and worship due to the consecrated Elements during the Rite was equally due to them when reserved. The logic that holds worship may be offered to the localised Presence during the service and should be withheld outside the Rite fails to be either convincing or consistent. In a notable volume recently published by Fourteen moderate Anglo-Catholics, the writer of the paper on the Eucharist says: "It is desirable to emphasise that from the point of view here advanced the question whether Our Lord is present and may be worshipped in the Reserved Sacrament, and the question whether Communion may be given by means of the Reserved Sacrament, are not two questions, but one question. When it is asserted that Our Lord is present in the Reserved Sacrament, it is not a question of asserting something additional to the fact that Communion may be given by the Reserved Sacrament. If the Reserved Sacrament is capable of giving Communion precisely the arguments as to Eucharistic adoration which have already been advanced apply in the case of the Reserved Sacrament. Further, when this finds expression in devotional practices, what is involved is simply the transposition — in time, though not in thought, and for convenience though not in principle — of elements which are intrinsic parts of the Eucharistic rite. Thus, the devotional use of the Reserved Sacrament is not something independent of Communion and deriving from some separate conception. It is precisely because devout reception unites us to Our Lord that the Reserved Sacrament is His body, that He is present in a special manner, and that He can thus be adored." To most men the logic of this paragraph seems unanswerable and compels all who accept Scriptural truth to oppose Reservation for any purpose whatever.

Communion in One Kind

It is well known that in the Roman Church the laity are communicated with the consecrated wafer only. The wine is reserved for the Communion of the Clergy. The Bishop of London lately stated that the Federation of Catholic Priests—*i.e.*, the Anglo-Catholic Clergy—stand by him in not encouraging for a single moment Communion of one kind "in the open Mass." "There was only one Church in the diocese where a certain number of people were trying to introduce this practice, and the vicar was at a loss to know what to do." But the Bishop said nothing on the practice only too common of the communication of the Sick with the wafer only. This is just as great a violation of the institution of Christ as the communion in one kind in the "open Mass." It is the mutilation of the

Sacrament in the Roman fashion, and has as its foundation a purely Roman doctrine of the character of the presence in the elements. Evangelicals of all the Churches have little idea of the lengths to which Roman practices have found a place in the Church of England, and any official sanction to Reservation means the inevitable permission of these practices being continued and extended in the National Church. Is there then not a cause for Bishop Knox and those who are loyal to Holy Scripture to use every lawful effort to prevent the adoption of changes that will transform the Church of England into an imitation of the Roman Church? This is the reason why the Open Letter has been addressed to five thousand Clergymen in the National Church who are asked to think deeply and prayerfully on what is involved in Prayer Book Revision as set forth in the proposals that reached the Bishops from the Houses of Clergy and Laity. The question is National and every Evangelical Englishman has a deep interest in its reaching a right solution.

Church Union in Scotland The votes in the two Scotch Assemblies prove that within a short time there will be one great Presbyterian Church in Scotland consisting of the Church of Scotland and the United Free Church. For many years it had become plain that there was unity in the hearts of the members of both Churches. The passing of time had enabled the matters that kept them apart to be seen in their proper perspective and the duty of unity in organisation giving expression to unity in doctrine and policy became clearer and clearer. For years good and true servants of God prayed and laboured for Unity in Union. There was no real ground for the maintenance of separate Churches, when in everything that was important there was complete unity of heart. Scotland needs union. The people need to be re-evangelised, the churches require to have their power of Evangelisation consolidated, and they can only do this in the best way when they are one. But mere union will not do all that has to be done. Machinery never fulfils the Will of God unless His Spirit dwells in the members and fills the whole body of the faithful. Unless the Union places in the hands of the Church Truth on fire in the persons of consecrated men and women dedicated to the service of God, no great and lasting good will follow. Scotland has become what it is, through the work of the Church of God. It must have the old spirit of out and out devotion to Truth and Love which can alone commend it as a God-fearing Nation to the world. Now that the vision of Unity in Union is about to be realised we pray that the Leaders and Members of the Church may be baptised with the spirit of God and sent forward to win their fellow countrymen to the Saviour Who died for them.

Scotland and Romanism Dr. Inch, in the Albert Hall, did not forget he was a Scotchman, who saw a grave problem before his Church. Owing to the troubles in Ireland and the inability or unwillingness of Irishmen to emigrate to the United States in recent years, a great influx of Roman Catholic Irish has invaded Scotland. In some parts of the Kingdom the majority of the inhabitants are Irish Roman Catholics. Scotsmen are leaving their native land, and it is estimated that to-day one-seventh of the inhabitants of Scotland are Roman Catholics. Their coming has forced on the old inhabitants the consideration of many questions, and has proved that the laws that were framed in one sense are being in practice utilised in another sense. We have deep sympathy with our Scottish friends, but the political aspect of the question is one that can hardly be solved without a fundamental change in the organisation of the British Empire. We have sufficient faith in the sturdy Protestantism of Scotland to believe that it will show itself sufficiently strong to influence the newcomers and to lead them to a truer faith. In the inevitable conflict that arises between the Roman and Evangelical conceptions of Divine truth, that which is in accordance with the mind of Christ will inevitably assert itself, and the immigrants will see for themselves how the truth and freedom of the Gospel have done so much to make Scotland what it is. All Evangelical Scotsfolk have to prove themselves worthy inheritors of a great tradition and trustees of Divine Truth. By so doing they will lead their Roman Catholic neighbours to the Christ and this will in time effect a great change. We can well understand the un-

easiness that exists and the difficulties our brethren feel in the presence of this invasion.

No Temere in Scotland One effect of the immigration of Roman Catholics is to bring the Scottish Nation face to face with the working of the "*No Temere*" decree. Here is a fundamental difference. The Roman Church claims the right to pronounce those who have been duly married living in sin unless they, under certain circumstances, be re-married in the Roman Church. The Committee on Church and Nation of the Church Assembly emphasised the fact that the "*No Temere*" decree is in direct opposition to the marriage laws of the United Kingdom. It declared a marriage between a Roman Catholic and a Protestant which was celebrated before a Protestant minister, or declared before a sheriff, to be null and void. The Committee considered that as in the German Empire so in Great Britain the "*No Temere*" Decree should not operate, and that steps should be taken to effect the withdrawal of that "illegal decree of the Church of Rome." This is what we should have expected from the Church of Scotland, and we hope that it will take steps to have the decree made inoperative in Great Britain. We are surprised at the manner in which many who do not understand the Roman doctrine look upon the assumption of Rome as a matter of little importance. Some day the claim of Rome to regard itself the determining factor in what constitutes a valid marriage of citizens of this Island will be seen in its true light. A great many homes already have been plunged into sorrow and suffering by the teaching of Rome on this question, and the State must be mistress in her own house on the validity of marriages that have received the sanction of the law of the land.

Malines Again The Malines conversations are to be resumed, and we learn that an account of the conversations will be published. It is said that the full facts of the initiation of the conversations will not be set forth. It is stated that they are the natural result of the Lambeth "Appeal to all Christian People," but we venture to say that no reader of that Appeal and the circumstances that gave rise to it, anticipated that the Archbishop of Canterbury would give his sanction to Reunion Discussions with a Foreign Cardinal on foreign soil by nominated representatives of the Church of England. Lord Halifax—to whose indefatigable passion for Reunion with Rome the conversations owe their origin—makes no secret of the aim he had in view, and it will require a great deal of demonstration to prove that his ideals are not being put forward. Cardinal Mercier never hesitated to declare that the Papacy is a matter of doctrine—fundamental doctrine with Rome, and that union can only be brought about by submission to the Pope. But much more is at issue than the Papacy. The whole Reformation teaching, which is primitive Church teaching, is in the scales. Rome invites the acceptance of her doctrine and discipline—unlawful terms of Communion—which Evangelical Christians can never accept, and Anglo-Catholicism, through some of its accredited leaders, accepts Roman doctrine, and only objects to certain Roman features of organisation. Herein lies the danger of the conversations. Accommodations may be made which surrender truth in the guise of "misunderstandings." But Rome does not change her fundamental claims. In proof of this we may mention that in the current issue of the "Annuario Pontifico" we find added to the customary description of the Pope "gloriously reigning Successor of St. Peter" the words "Sovereign of the Temporal Dominions of the Holy Roman Church." Claims may appear to lie dormant—they will be revived when a suitable hour arrives.

The Betting Tax The Betting Tax will become effective. On few questions that involve moral principles has there been such a pronounced difference of opinion among good men. The Free Church Leaders as a whole are opposed strongly to the Tax, as it involves a new attitude of the State towards betting, a likely increase of betting, further legislation of an undesirable character, and a number of specific moral considerations. Others hold that while they hate and loathe betting in every shape and form no moral principles are involved, and the State is justified in imposing a luxury tax on betting, and in its belief that by making betting more expensive it will reduce its extent. Whatever view be

taken, we have to face facts, and they are terribly sad. The incidence of betting is seen in the homes of rich and poor. It destroys steady industry, takes that for which no return is given, leads to the destruction of healthy moral principles on the duty of refraining from theft, and induces crime in many subtle as well as open forms. The moral consciousness of the community must be roused on the question. Has the pulpit been as outspoken in condemning the practice as it has been in denouncing the tax? We ask this question because it has been asserted that until the tax was announced silence reigned, while betting was advancing by leaps and bounds, and has been taking possession of the minds and hearts of great masses of citizens—male and female. Now that we know more of the evil and its consequences, we are bound to do what we can to stamp it out. The work will not be easy, but it must be undertaken in spite of the outcry that will be raised. The Church cannot afford to prefer unpopularity to principle.

The Right Way to Reunion

An eminent Congregational Minister sees the dangers of the operation of reunion schemes, which seek to get the methods of big businesses into our Church work. "It is no gain to the world to substitute larger ecclesiastical corporations for smaller ones, unless the spirit of their policy escapes from the narrowing touch of the mere organiser." The whole history of the Church is proof of this. "The idea creates the institution, and the institution kills the idea" is written large over many movements that began well and ended in the ruin of the spirit that gave them their being. The conception of great ecclesiastical machines taking the place of the Church inspired by the Spirit of God, and manifesting His Spirit in various forms with a common unity may mean the narrowing of freedom and the rule of the bureaucrat. The man with the big brain may so impose himself on the body that should be the body of Christ that it becomes a human instrument blind to the deeper and greater issues of life. We have seen this to be the case in great organisations, and there is a real danger of its becoming true in some of the grandiose schemes under consideration, unless union means fundamental unity and freedom for the working of the Spirit. We write in no spirit of factious schism, but we cannot close our eyes to what has taken place in the past. Human nature is very much the same, and is liable to the same temptations in the Reformed and Unreformed Church. The Church is founded on Christ, and must grow up into Him, its living Head, in all things. He must be the first and the last.

Christians and the Slums.

The Chairman of the Congregational Union in his address said that there was a great deal of nascent faith among the people of England. The Rev. F. W. Newland mentioned in support of this their attitude on Armistice Day and at Wembley Pageants. A religion for poorest London must be a religion for the week day as well as for Sunday. There must be direct work among the more populous districts from which the Church—we presume he meant by this the Congregational Church—seemed to have disgracefully retired. He regretted the concentration upon evening hours for service among the working classes and contrasted with this the practice of High Anglican and Roman Catholics who made much of Morning Mass. The indictment is severe and we hope that attention will be paid to it, for the Gospel must be preached to the poor. There are in London many hundreds of workers for Christ who spend their lives among the poor, and although in the presence of many discouragements they persevere and thank God when they see souls won for His Kingdom. There are many branches of Nonconformity doing good work in poor districts, but it must be said that Christianity is not in possession of the workers who congregate in districts that are peculiarly their own. Nascent or latent religion exists everywhere, but until the heart of man has been touched by the Spirit of Christ it will not manifest itself. The great problem is to teach men their permanent need of God, and whatever may be the faults of organised religion, it is the one means that we have of reaching the poor and worker and feeding him with the bread of life. The slums call—and not the slums only but all districts where the masses live. Slums tend to disappear, but human beings redeemed by the Blood of Christ still segregate themselves in classes.

World Mission Notes.

Missions and Money We fear that the continuance of the Coal Stoppage following upon the General Strike has had a very adverse effect upon the funds of all Missionary organisations. And this takes place at a time when large deficits are recorded, and efforts have been made to secure additional support. Every one is suffering from the Stoppage of the industry of the Nation, due to the paralysis that follows the withdrawal of fuel which is essential for the maintenance of industry. But as we look abroad, and see the faithful soldiers of the Cross who are enduring hardship, and think of them as possibly having to withdraw through lack of support, or having to endure privation, we think that their claims on the home Christians are so strong that nothing will be left undone by those who have the means to give in supporting them. The Call of the world to the home Church is so insistent that it cannot fail to reach the heart of any one who is a servant of God. In days when darkness seems so thick that it can almost be felt, and the future is so uncertain, comes the opportunity for God's children to show their faith. And we believe that they will do so in the maintenance of Missions.

The C.M.S. The largest of our Missionary Societies is thankfully reporting relief as far as Africa is concerned. It appeals for men and women teachers who will build up the Christian education of the African. Owing to Government action it will have the means provided for the payment of the teachers. But its Missionaries must be maintained there, as they are engaged in Evangelistic and organising work. In India, China, and the Far East the cry for more workers becomes louder and louder. And what can it do? It can only send those whom it can support, and its funds do not suffice for the maintenance of existing work. We mention the C.M.S. as typical of the other great Missionary bodies. They are all in the same position, and we pray that God may reach the hearts of the supporters, so that there will be forthcoming, even in days of great stress, that which suffices to maintain God's work in distant lands.

China China is still disturbed, and no one can foretell its future. Central China suffers from a severe famine, and the Rev. C. W. Allan—the Hunan representative of the Wesleyan Missionary Society—has written a terrible picture of the want that prevails. Hunan, a great rice producing centre, cannot supply enough rice to feed its own people. Hundreds of thousands of people are begging their food. Water, too, is hard to obtain, and with hunger and thirst surroun ing the Missionaries their hearts are rent. Added to the severity of the famine are the raids of the military and bandits. We are thankful to know that the Christian community, although reduced to very indigent circumstances, is being helped. The whole story shows that humanity is called upon still to bear much suffering. The Church workers, finding it hard to live, continue at their posts, and serve the people. They give themselves wholly to their work, and share the sufferings of their flocks. At times like these the Spirit of the Master manifests itself in witness to Him.

African Education We have referred above to the provision of Government Funds for Education in Africa. A great scheme has been planned for raising the standard alike of character and efficiency of the bulk of the people. The Memorandum says, "The greatest importance must be attached to religious teaching and moral instruction. Both in schools and in training colleges they should be accorded an equal standing with secular subjects. . . . History shows that devotion to some spiritual ideal is the deepest source of inspirations in the discharge of public duty. Such influence should permeate the whole life of the school." The Missionaries are asked to undertake this educational work, and the Societies are now seeking recruits to do so. It is a great opportunity, and we pray that the right type of man and woman will be forthcoming. Never before has the Christian Church ob-

tained so excellent a vantage ground for its educational work.

Conflict in Nyasaland We greatly regret that there has been an open breach of Mission comity in Nyasaland. In the Church of Scotland Assembly it was reported that the Roman Church was establishing Missions and Schools in districts already well served. The regulations of the Government are not being enforced in connection with the work of the Romanists. Mr. Stevenson, who submitted the Report, said that the situation is most serious—unspeakably deplorable—and is calculated to cause dispeace and uncertainty in the native mind not only in Nyasaland but throughout Central Africa. He added that the aim of the Roman Catholic work was to undermine and destroy the whole Protestant Church in Nyasaland. This is sad reading, and we are convinced that the splendid work done in Nyasaland will survive the shock. Those who violate Missionary comity suffer far more than the Missions attacked by the breach of Christian courtesy. But it must be admitted that the Roman Catholics nowhere consider themselves bound by "comity." The exclusive character of their Church forbids this.

Christian Endeavour No American Movement has adapted itself to different conditions so admirably as the Christian Endeavour. It has adherents and loyal supporters in every Christian land, it has been found helpful in many mission centres, and it has grown with the years in influence and importance. If we may say so, it has done this because it works loyally with the local Church, and is a definite denominational branch of an interdenominational society. In Madagascar the Endeavourers were called "Firebrands." They showed their practical Christianity during a fever epidemic when they volunteered for duty among the afflicted, and by their work saved many lives. The French administration that looked upon them as "firebrands" now recognises them to be true and loyal abiding servants of the ruling government.

Bishop Cassells' Successor To undertake work in Western China is at this time a real act of faith. To become the successor of the great pioneer, Bishop Cassells, means that the man relies on God to carry him through his responsibilities. With the united approval of the other Bishops, Bishop H. W. K. Mowll, D.D., has been appointed Bishop of Western China, where he has worked as Assistant Bishop. The new Bishop deserves our prayers. He takes up the mantle of Elijah, and although he cannot do what Bishop Cassells did, he can be a faithful Elisha. It is not given to all men to be pioneers, but very often the duty of following the man who blazed the trail is even harder. Dr. Mowll has a great task before him, but he will discharge his duty with the help of God.

Marshal Feng Marshal Feng is now in Moscow with his friends the Bolshevists. It is extraordinarily difficult to form a true opinion of his motives and character. We learn that his army still holds its Christian services and in spite of the absence of its late leader preserves its reputation. Many who have followed the career of the Marshal regret that he and his staff have placed themselves in the hands of men who have acted so contrary to the Spirit of Christ. Human nature is a strange amalgam and men's eyes are blinded by temporal ideals to the faults of many with whom they work. Is not this specially the case with a Christian convert who of necessity has to work with those who remain in heathendom? We are glad to read that in South China the Christians remain firm. In the country as a whole the people are with the Christians. Only the organised anti-British section oppose Christian work.

Mildmay Mission to the Jews On June 1st the Mildmay Mission to the Jews held its "Special Jubilee Thanksgiving Day" in the Central Hall, Philpot Street, E., and on June 10th it held a Praise Gathering Meeting in Eccleston Conference Hall. Mr. S. H. Wilkinson says that during the past half-century many changes in the Jewish attitude to the Gospel have taken place. The opposition is now no longer spasmodic and individual. "It is determined, well organised, aggressive and antagonistic in ever decreasing degree to all spiritual restraints and influences. It is Bolshevist in type and character." These are serious words and we are thankful to say that in spite of the opposition Mr. Wilkinson

and his workers bear faithful witness to the saving power of the Saviour. The Jew is passing through a critical period in his racial history. He has more class consciousness than he had even in the past. And he retains his old tenacity of purpose. He needs the Gospel and the work of Jewish Missions is a real necessity.

Spain A well-known Capuchin Preacher has come out from his convent and has joined the Reformers. He has preached in many of the Cathedrals of his native land and is an orator who was accustomed to draw large crowds to hear his eloquence. He has already shown his sincerity by preaching in many Evangelical pulpits the Gospel he has accepted, and it is hoped to use him as a Mission Preacher in many parts of Spain. This is a new departure in Spanish Evangelisation, for Dr. Aguirre is a type of preacher that has never filled the pulpits of the Evangelical Churches. It is said that oratory has had a great part in inspiring the ultramontanism of Spaniards. It can be used to nobler purposes, and we pray that the Capuchin may be used by God to lead his countrymen to the Light of the Gospel.

Portugal Portugal has had a Revolution, and the leader of the Revolution declared that he would maintain full religious liberty in the Republic. The Evangelical work in Portugal has to face many difficulties. Revolution follows revolution. In the South, especially great poverty prevails, and the spirit of unrest is abroad. The cost of living in the Peninsula is the highest in Europe, and the totally inadequate stipends of workers place them in great distress, as their congregations are unable to help them as they would wish. We in England, who have enjoyed for centuries the blessings of the Gospel, find it hard to understand the trials of the brave men who, in the midst of unbelief and Ultramontanism, brave everything in order that they may preach Christ. Those who know them best esteem them highest for their faith and self-denial. And, above all, they are being blessed by God.

The late Prebendary Fox By the death of Prebendary Fox England has lost a stalwart who never hesitated to declare and defend what he believed to be Truth. For him popularity meant nothing. He cared little for what most men sacrifice themselves to attain. He lived ever in his Master's eye and fought tenaciously for Truth as he saw it revealed in the Word of God. But he valued the Word because it led men to the Saviour Who prized the Word and assembled with His brethren according to the flesh and joined in its reading. We have before us a booklet written by him and published by the World's Evangelical Alliance. "Rationalism or The Gospel" is its title. In it he speaks of the coalition between religion and rationalism. And the awful pity of this coalition, whether in construction or reconstruction, is that it does so little to meet the world's greatest and sorest needs. It may claim to relieve the doubter, but it does so often by rounding off the rough edges of the cross. It has less to say of what the Cross means. The Christ of Whom religio-rationalism may speak in fluent eulogy is not the Christ Who satisfies the deepest yearnings of sinful men. Only that Christ can give to men true "joy and peace in believing." Whom St. Paul describes in a noble fragment of a Christian hymn :—

Manifested in the flesh,
Justified in the spirit.
Seen of angels,
Preached unto the Gentiles,
Believed on in the World,
Received up into glory.

"The announcement by the World Zionist leader that the modern Jewish exodus from the ghettoes of Eastern Europe back to the Promised Land, has already brought the first hundred thousand of them into Palestine, is a fact that stirs the imagination not only of the Jew, to whom it spells the beginning of Jewish redemption, but to all who are endowed with an historic insight and with the capacity to apprehend that an important stage has been passed in a movement that is bound to have a profound effect upon the destiny of mankind. Comparison between the modern return to Palestine and the ancient exodus from Egypt, which resulted in the creation of Israel and the Bible, has been frequently made, so frequently in fact, that the imagination is no longer impressed by it. When, however, we learn that the modern movement is expressing itself in terms of hundreds of thousands returning to Palestine, it is borne in upon us that we are standing face to face with developments of first historic rank."

Books Worth Reading.

"IT IS WRITTEN." By the Rev. G. T. MANLEY, M.A. (Religious Tract Society. 6s.)

Mr. Manley was one of the last of the great line of Senior Wranglers, and thereby proved himself to be in possession of unusual reasoning power. He has been engaged in the oversight of Foreign Mission Work, and is now Vicar of St. James', Tunbridge Wells. He has taken more than an ordinary interest in the questions raised by the newer Criticism of the Bible, and has arrived at definite conclusions. He lays aside all claims to be a Theologian, but if knowledge of the Bible be an essential part of Theological Scholarship his readers will consider, after going through this book, that his modesty is excessive. We have forgotten the old motto "bonus textuarius, bonus theologus" in an age that is extraordinarily ignorant of the Old Testament. It is said that men may easily attain Honours in Biblical Examination without ever having read a Book of the Bible. If this be so, then we can understand the readiness with which destructive theories are frequently accepted, for students have no background of knowledge with which to test them. Mr. Manley is anxious to commend the teaching of Our Lord on the Old Testament as the final criterion. He is not one who leaves no liberty of interpretation, *e.g.*, he says that the authorship of Psalm cx. may be left an open question. In some instances where Our Lord refers to the human authors it is rather as a means of reference, and the meaning would be the same had any other name been substituted.

Mr. Manley holds "the conclusions of Biblical criticism are reached by a process poles apart from that of scientific demonstration. The range of ascertained and undisputed fact is small, whereas the realm of subjective reference is unusually large. Hebrew literature is strictly limited in amount, and there is not a great deal of archæological material which bears on Old Testament history, and such as exists does not always receive a very warm welcome." Making all allowance for the fact that there is a wide difference in the realms in which a mathematician works and those that fall under the review of the literary and historical critic, what our author says is true, and the confidence of those who hold assured results is by no means equal to the strength of the foundation on which they are built. We are among those who believe that one day there will be as great a reaction among Old Testament critics as there was when the all-powerful school of Tubingen was discredited in the New Testament.

We would recommend all to read the pages that discuss the claim of Our Lord to have said the last word on the many questions that came before Him. Here he reaches the very core of the problem, and he will give no place to the many ingenious theories that are now current. And we are not surprised, for many of them resolve themselves into a belief that Our Lord is fallible when He can be proved wrong, and infallible when He cannot so be demonstrated. The dilemma argument is not always applicable to the problems men have to solve. There is very often a third alternative. When, however, the consciousness and knowledge of Our Lord are under consideration the Christian prefers to trust Him rather than give adhesion to unproved premises and untrustworthy conclusions. As was to be expected, Mr. Manley always writes clearly and reverently. We have in this book the belief of an honest man set forth as a matter of life and death, for his own and the world's salvation.

WESLEY, CHRISTIAN PHILOSOPHER AND CHURCH FOUNDER. By GEORGE EAYRS, Ph.D. (The Epworth Press. 7s. 6d.)

Wesley and his work will be of perennial interest to the people called Methodists. We believe that it is to the advantage of all who wish to understand the great Evangelical Revival to study Wesley, who was one of the most surprising men of his age. Like Shakespeare in the domain of letters, so Wesley is in the realm of religion. His life and its meaning are not for an age but all time. In this book Dr. Eayrs shows us how intensely modern Wesley was in his philosophical outlook and in his ideals of

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[redacted] philosophy has Wesley consciously expounded, for in no other system of thought has the theological element been so completely subordinated to the practical. On the other hand, Wesley had a work to do—a contemporary work that it would be wrong if he had not made to himself a working philosophy which shows a great flexibility in practical thought as one day by day he forged the links and fashioned more machine to live, and in spite of these difficulties conveys the very force which he made it embody.

We think that as Dr. Rupp has added a number of volumes there concerning the life and outlook of Wesley, he has established the position of Wesley as a Church Founder. We are well aware of all the documentary evidence that has been brought forward on both sides. Doubt and the general tendency of the writings are much more important than isolated sayings. Wesley, by his ordinations and by his general attitude to the National Church when it failed its freedom and tried to shackle his work, proves that much against his will he was not the Methodists would, by force of circumstances, be compelled to form a Church and during his lifetime he saw his evangelical life and teaching embodied in an organization. And the greatness of that organization is better known to Methodists than it is to the outside world. No man for more than two hundred years has affected the spiritual life of mankind as deeply as John Wesley.

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